Dr. M. Thirumaleshwar

Five famous Suktams from the Vedas - Introduction

Compiled by

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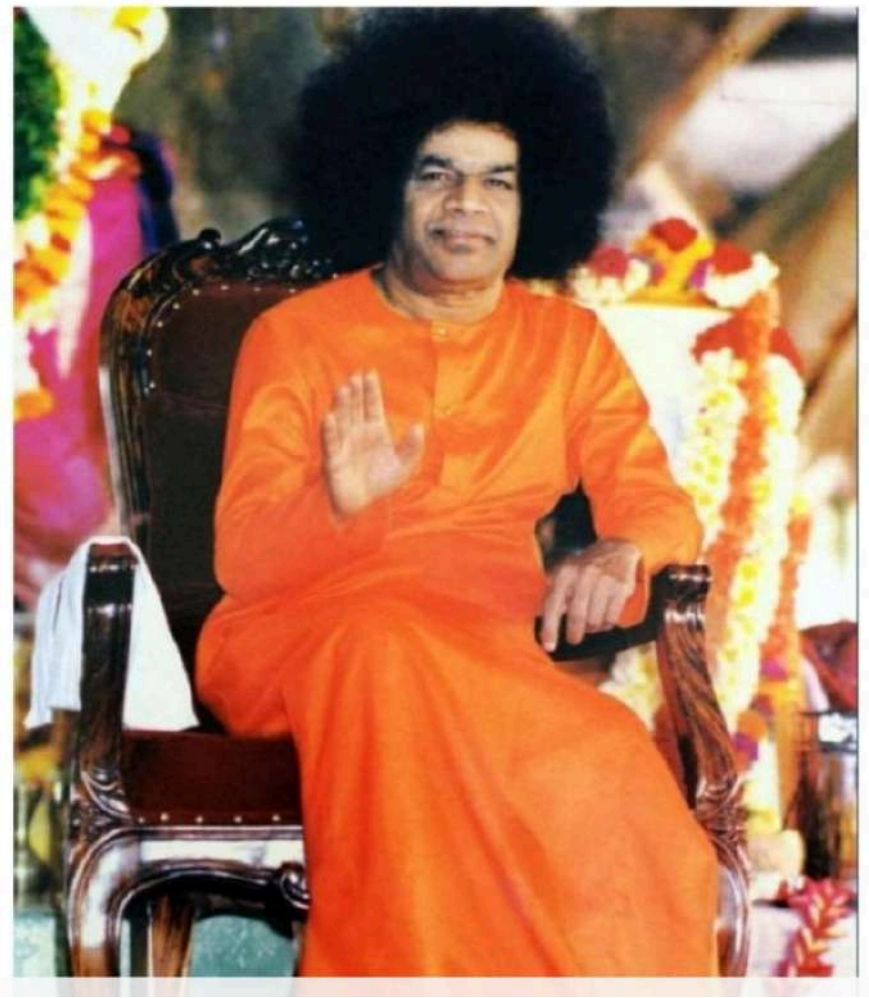
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

This compilation is on "Five Famous Suktams from the Vedas ".

In this free ebook entitled " Five Famous Suktams from the Vedas", following five free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference.:

1.Purusha Suktam
2. Sri Suktam
3. Devi Suktam
4. Medha Suktam, and
5. Nasadiya Suktam

Generally, details about each Suktam, Sanskrit Shlokas, English translations, commentaries etc are given.

Links to YouTube videos : Here we have the chanting of respective Suktams by reputed singers..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
February 19, 2024
Email: tmuliya@rediffmail.com

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1.Purusha Suktam
2. Sri Suktam
3. Devi Suktam
4. Medha Suktam, and
5. Nasadiya Suktam

******

Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

In each ebook, do see the links under "YouTube Videos" to hear the chanting of the respective Suktams by reputed singers.

Dr. M. Thirumaleshwar

Purusha Suktam -
Prayer in praise of Supreme Purusha

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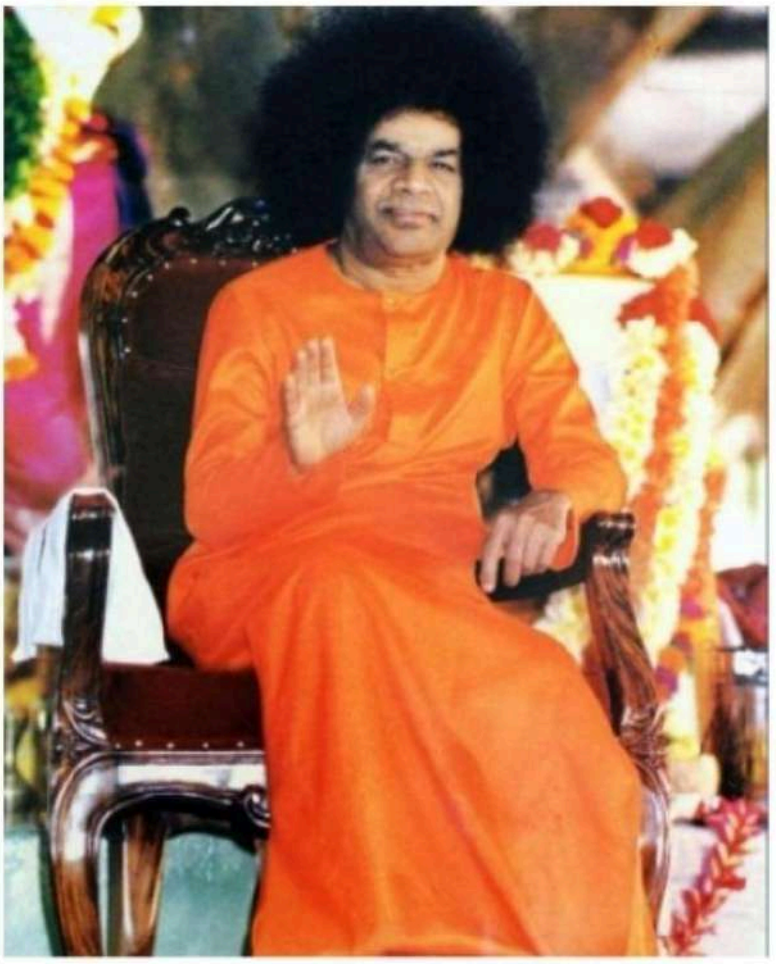

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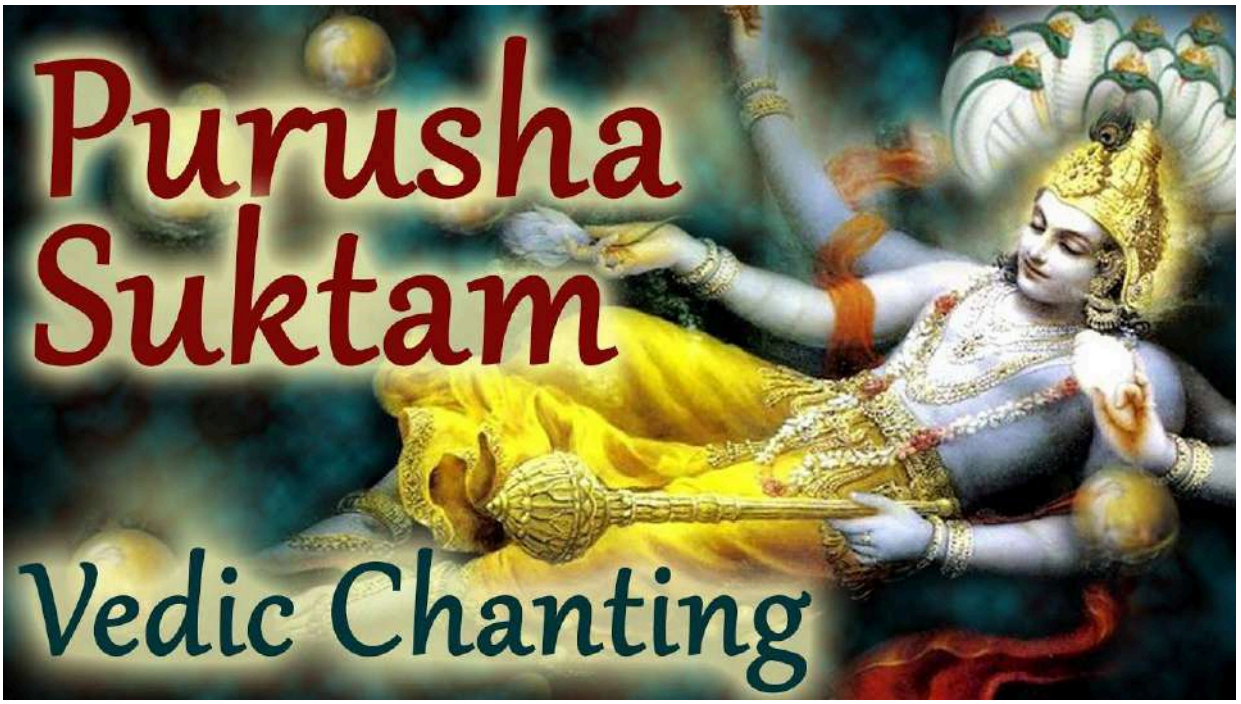
PREFACE



This free ebook gives briefly the info about Purusha Suktam.
First, Purusha Suktam is given in Sanskrit. Then, English translation is given. Next a translation and commentary by Swami Krishnananda is given, followed by a well known translation by Stephen Knapp.
Links to YouTube videos give the chanting Purusha Suktam by various reputed singers, and also a lecture on Purusha Suktam.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

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M. Thirumaleshwar,
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Ref: vignanam.org

पुरुष सूक्तम्

ॐ तच्छं-योँरावृणीमहे । गातुं-युँज्ञाय । गातुं-युँज्ञपतये । दैवी॑

स्वस्तिरस्तु नः । स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजम् । शं नो

अस्तु द्विपदे॑ । शं चतुष्पदे ।

ॐ शान्तिः शान्तिः शान्तिः ॥

सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।

स भूमिं-विँश्वतो वृत्वा । अत्यतिष्ठद्दशाङ्गुलम् ॥

पुरुष एवेदगं् सर्वम्॑ । यद्भूतं-युँच्च भव्यम्॑ ।

उतामृतत्व स्येशानः । यदन्नेनातिरोहति ॥

एतावानस्य महिमा । अतो ज्यायाग्श्च पूरुषः ।

पादो॑ऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि ॥

त्रिपादूर्ध्व उदैत्पुरुषः । पादोऽस्येहाऽऽभवात्पुनः ।

ततो विष्वङ्व्यक्रामत् । साशनानशने अभि ॥

तस्माद्विराडजायत । विराजो अधि पूरुषः ।

स जातो अत्यरिच्यत । पश्चाद्भूमिमथो पुरः ॥

यत्पुरुषेण हविषा । देवा यज्ञमतन्वत ।

वसन्तो अस्यासीदाज्यम् । ग्रीष्म इध्मश्शरध्धविः ॥

सप्तास्यासन्परिधयः । त्रिः सप्त समिधः कृताः ।

देवा यद्यज्ञं तन्वानाः । अबध्नन्-पुरुषं पशुम् ॥

तं-यँज्ञं बर्हिषि प्रौक्षन् । पुरुषं जातमग्रतः ।

तेन देवा अयजन्त । साध्या ऋषयश्च ये ॥

तस्माद्यज्ञाथ्सर्वहुतः । सम्भृतं पृषदाज्यम् ।

पशूग्ग्-स्ताग्ग्-श्चक्रे वायव्यान् । आरण्यान्-ग्राम्याश्च ये ॥

तस्मा॑द्य॒ज्ञाथ्स॑र्व॒हुतः॑ । ऋचः॒ सामा॑नि जज्ञिरे ।

छन्दाग्॑सि जज्ञिरे॒ तस्मा॑त् । यजु॒स्तस्मा॑दजायत ॥

तस्मा॒दश्वा॑ अजायन्त । ये के चो॑भ॒यादं॑तः ।

गावो॑ ह जज्ञिरे॒ तस्मा॑त् । तस्मा॑ज्जा॒ता अ॑जा॒वयः॑ ॥

यत्पुरु॑ष॒ं-व्यँद॑धुः । क॒ति॒था व्य॑कल्पयन्न् ।

मुख॒ं किम॑स्य॒ कौ बा॒हू । काव्॑रू पादा॑वुच्येते ॥

ब्रा॒ह्म॒णो॑ऽस्य॒ मुख॑मासीत् । बा॒हू रा॑ज॒न्यः॑ कृ॒तः ।

ऊ॒रू तद॑स्य॒ यद्वैश्यः॑ । प॒द्भ्याग्॑ शू॒द्रो अ॑जायतः ॥

च॒न्द्रमा॒ मन॑सो जा॒तः । चक्षो॒ः सूर्यो॑ अजायत ।

मुखा॒दिन्द्र॑श्चा॒ग्निश्च॑ । प्रा॒णाद्वा॒युर॑जायत ॥

नाभ्या॑ आसीद॒न्तरि॑क्षम् । शी॒र्ष्णो द्यौः सम॑वर्तत ।

प॒द्भ्यां भूमि॒र्दिशः॒ श्रोत्रा॑त् । तथा॑ लो॒काग्॑ अ॑कल्पयन्न् ॥

वेदाहमेतं पुरुषं महान्तम्। । आदित्यवर्णं तमसस्तु पारे ।

सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन्, यदाऽऽस्ते॥ ॥

धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान्-प्रदिशश्चतस्रः ।

तमेवं-विँद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते ॥

यज्ञेन यज्ञमयजन्त देवाः । तानि धर्माणि प्रथमान्यासन्न् ।

ते ह नाकं महिमानः सचन्ते । यत्र पूर्वे साध्यास्सन्ति देवाः ॥

अद्भ्यः सम्भूतः पृथिव्यै रसाच्च । विश्वकर्मणः समवर्ततधि ।

तस्य त्वष्टा विदधद्रूपमेति । तत्पुरुषस्य विश्वमाजानमग्रे॥ ॥

वेदाहमेतं पुरुषं महान्तम्। । आदित्यवर्णं तमसः परस्तात् ।

तमेवं-विँद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय ॥

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम्। । मरीचीनां पदमिच्छन्ति वेधसः ॥

यो दे॒वेभ्य॒ आत॑पति । यो दे॒वानां॑ पु॒रोहि॑तः ।

पूर्वो॒ यो दे॒वेभ्यो॑ जा॒तः । नमो॑ रु॒चाय॒ ब्राह्म॑ये ॥

रुचं॑ ब्रा॒ह्मं ज॒नय॑न्तः । दे॒वा अग्रे॒ तद॑ब्रुवन्न् ।

यस्त्वै॒वं ब्रा॑ह्म॒णो वि॒द्यात् । तस्य॑ दे॒वा अस॒न् वशे॑ ॥

ह्रीश्च॑ ते ल॒क्ष्मीश्च॒ पत्न्यौ॑ । अ॒हो॒रा॒त्रे पा॒र्श्वे ।

नक्ष॑त्राणि रू॒पम् । अ॒श्विनौ॒ व्यात्तम्॑ ।

इ॒ष्टं म॑निषाण । अ॒मुं म॑निषाण । सर्वं॑ मनिषाण ॥

तच्छ॒ꣳ-योँरावृ॑णीमहे । गा॒तुं-यु॒ँज्ञाय॑ । गा॒तुं-यु॒ँज्ञप॑तये । दैवी॑ स्व॒स्तिर॑स्तु

नः । स्व॒स्तिर्मानु॑षेभ्यः । ऊ॒र्ध्वं जि॑गातु भेष॒जम् । शं नो॑ अस्तु द्वि॒पदे॑

। शं चतु॑ष्पदे ।

ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥

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Ref: Wikipedia

Purusha Sukta

Purusha suktam (Sanskrit: पुरुषसूक्तम्) is a hymn in the Rigveda, dedicated to the Purusha, the "Cosmic Being".[1] It is considered to have been a relatively late addition to the scripture — probably, to accord theological sanction to an increasingly unequal Kuru polity — and is the only hymn to mention the four *varnas* in explicit, alluding to a hierarchical division of the society.[1][2] The hymn is also found in the three other Vedas but in slightly different forms.

Contents

The Purusha Sukta gives a description of the spiritual unity of the universe. It presents the nature of Purusha, or the cosmic being, as both immanent in the manifested world and yet transcendent to it.[3] From this being, the Sukta holds, the original creative will (identified with Viswakarma, Hiranyagarbha or Prajapati) proceeds which causes the projection of the universe in space and time.[4] The Purusha Sukta, in the seventh verse, hints at the organic connectedness of the various classes of society.

Purusha

The Purusha is defined in verses 2 to 5 of the Sukta. He is described as a being who pervades everything conscious and unconscious universally. He is poetically depicted as a being with thousand heads, eyes and legs, enveloping not just the earth, but the entire universe from all sides and transcending it by ten fingers length – or transcending in all 10 dimensions. All manifestations, in past, present and future, are held to be the Purusha alone.[5] It is also proclaimed that he transcends his creation. The immanence of the Purusha in manifestation and yet his transcendence of it is similar to the viewpoint held by panentheists. Finally, his glory is held to be even greater than the portrayal in this Sukta.

Creation

Verses 5–15 hold the creation of the Rig Veda. Creation is described to have started with the origination of Virat, or the astral body from the Purusha. In Virat, omnipresent intelligence manifests itself which causes the appearance of diversity. In the verses following, it is held that Purusha through a sacrifice of himself, brings forth the avian, forest-dwelling, and domestic animals, the three Vedas, the meters (of the mantras). Then follows a verse that states that from his mouth, arms, thighs, and feet the four varnas (categories) are born.

After the verse, the Sukta states that the moon takes birth from Purusha's mind and the sun from his eyes. Indra and Agni descend from his mouth and from his vital breath, air is born. The firmament comes from his navel, the heavens from his head, the earth from his feet and quarters of space from his ears.[3] Through this creation, underlying unity of human, cosmic and divine realities is espoused, for all are seen arising out of same original reality, the Purusha.

Yajna

The Purusha Sukta holds that the world is created by and out of a Yajna or exchange of the Purusha. All forms of existence are held to be grounded in this primordial yajna. In the seventeenth verse, the concept of Yajna itself is held to have arisen out of this original sacrifice. In the final verses, yajna is extolled as the primordial energy ground for all existence.

Context

The Sukta gives an expression to immanence of radical unity in diversity and is therefore, seen as the foundation of the Vaishnava thought, Bhedabheda school of philosophy and Bhagavata theology.[8]

The concept of the Purusha is from the Samkhya Philosophy. It seems to be an interpolation into the Rigveda since it is out of character with the other hymns dedicated to nature gods.[9]

The Purusha Sukta is repeated with some variations in the Atharva Veda (19.6). Sections of it also occur in the Panchavimsha Brahmana, Vajasaneyi Samhita and the Taittiriya Aranyaka.[10] Among Puranic texts, the Sukta has been elaborated in the Bhagavata Purana (2.5.35 to 2.6.1–29) and in the Mahabharata (Mokshadharma Parva 351 and 352).

Authenticity

The verses about social estates in the Purusha Sukta are considered to belong to the latest layer of the Rigveda by scholars such as V. Nagarajan, Jamison and Brereton. V. Nagarajan believes that it was an "interpolation" to give "divine sanction" to an unequal division in society that was in existence at the time of its composition. He states "The Vedic Hymns had been composed before the Varna scheme was implemented. The Vedic society was not organized on the basis of varnas. The Purusha Sukta might have been a later interpolation to secure Vedic sanction for that scheme".[11] Stephanie Jamison and Joel Brereton, a professor of Sanskrit and Religious studies, state, "there is no evidence in the Rigveda for an elaborate, much-subdivided and overarching caste system", and "the varna system seems to be embryonic in the Rigveda and, both then and later, a social ideal rather than a social reality.

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Ref: shlokam.org

Purusha Suktam

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

Sahasra-śīrssā Purussah Sahasra-ākssah Sahasra-Pāt |
Sa Bhūmim Viśvato Vrtva-ātya[i]-ṭissthad-ḍaśa-āngulam ||1||

The purusha (universal being) has thousand heads, thousand eyes and thousand feet. Thousand signifies innumerable which points to the omnipresence of the universal being. He envelops the world from all sides i.e. he pervades each part of the creation, and extends beyond in the ten directions represented by ten fingers.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥

Purussa ĕvedam Sarvam ẏad-Bhūtam ẏacca Bhavyam |
ūta-āmrtatvasye[a-ī]śāno ẏad-ānnena-āti-ṟohati ||2||

The purusha is indeed all this (creation) in essence; that which existed in the past, and that which will exist in the future, everything i.e the whole creation is woven by the immortal essence of the great lord (purusha); by becoming food of which (i.e. by getting consumed in whose immortal essence through surrender) one transcends the gross world and becomes immortal.

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

ĕtāvānasya ṃahima-āto Jyāyāś-Ca Pūrussah |
Pādo-āsya Viśvā Bhūtāni ṭri-Pād-āsya-āmrtam ḍivi ||3||

The purusha is greater than all the greatness which can be expressed by words. His one part has become all these (visible) worlds, and his three parts rest in the immortal world of the transcendence.

त्रिपादूर्ध्व उदैत्पूरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशानानशने अभि ॥४॥

ṭri-Pād-ūurdhva ūdait-Pūrussah Pādo-āsye[a-ī]ha-ābhavat-Punah |
ṭato Vissvang Vya[i-ā]krāmat-Sāśana-ānaśane ābhi ||4||

The three parts of the purusha is high above (in transcendental realm), and his one part becomes the creation again and again. There, in the creation, he pervades all the living (who eats) and the non-living (who does not eat) beings.

तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥५॥

ṭasmād-Virādda-Jāyata Virājo ādhi Pūrussah |
Sa Jāto ātya[i-ā]ricyata Paścād-Bhūmim-ātho Purah ||5||

From purusha was born the virat; (the virat came into being) from the presence of the shining purusha (who remained as the background or substratum of virat); he (i.e. the virat) created the earth, by manifesting her from his own being as substratum.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥६॥

ẏat-Purussenna ḥavissā ḍevā ẏajnyam-ātanvata |
Vasanto āsya-āsīda-ājyam ġrīssma īdhmah ṣarad-[d]ḥavih ||6||

With the purusha as the (sacrificial) fire, the deva (the shining one, referring to virat) continued the yagna (sacrifice of creation), spring was (created as) the clarified butter (of that yagna), summer was (created as) the fuel (of that yagna), and autumn was (created as) the havis (sacrificial offering of that yagna).

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७॥

ṭam ẏajnyam Barhissi Pra-ūkssan-Purussam Jātam-āgratah |
ṭena ḍevā āyajanta Sādhyā r̲ssayaś-Ca ẏe ||7||

The first divine men were created as the holy water sprinkled with the kusa grass in that yagna (sacrifice of creation). the first divine men were the sadhya devas and the rishis, who were created by him, the deva (the shining one, referring to virat), who performed the yagna. These rishis were not human but divine rishis like saptarshis created directly by virat.

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशून्ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ॥८॥

ṭasmād-ẏajnyāt-Sarvahutah Sambhrtam Prssadājyam |
Paśūn-ṭāścakre Vāyavyān-āarannyān ġrāmyāś-Ca ẏe ||8||

From the complete offering of his (i.e. virat's) yagna (sacrifice of creation) was obtained ghee mixed with coagulated milk, which (i.e. the ghee and milk) are (the created) animals, both of air (birds) and of forests (wild animals) and villages (domestic animals).

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥९॥

ṭasmād-ẏajnyāt-Sarvahuta r̲cah Sāmāni Jajnyire |
chandāmsi Jajnyire ṭasmād-ẏajus-ṭasmād-ājāyata ||9||

From the complete offering of his (i.e. virat's) yagna (sacrifice of creation) was born the rig veda and sama veda, the chandas (vedic meters) were born from him, and the yajur veda was born from him.

तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावोः ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥१०॥

ṭasmād-āśvā ājāyanta ẏe k̲he Co[a-ū]bhayādatah |
ġāvoh ḥa Jajnyire ṭasmāt ṭasmāj-Jātā ājā-Vayah ||10||

From him (i.e. virat) was born the horses, and all those animals who has teeth in both jaws, from him (i.e. virat) was born the cows, and from him was born all types of goats.

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥ ११ ॥

ẏat-Purussam Vya[i-ā]dadhuh k̲hatidhā Vya[i-ā]kalpayan |
ṃukham k̲himasya k̲hau Bāhū k̲hā ūurū Pādā ūcyete ||11||

What did the purusha (i.e. virat) hold within him? How many parts were assigned in his huge form? What was his mouth? What was his arms? What was his thighs? And what was his feet?

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ १२ ॥

Brāhmanno-āsya ṃukham-āasīd Bāhū r̲ājanyah k̲hrtah |
ūurū ṭad-āsya ẏad-Vaiśyah Padbhyām ṣūdro ājāyata ||12||

The Brahmanas were his mouth, the kshatriyas became his arms, the vaishyas were his thighs, and the shudras were assigned to his feet.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥ १३ ॥

Candramā ṃanaso Jātaś-Cakssoh Sūryo ājāyata |
ṃukhād-īndraś-Ca-āgniś-Ca Prānnād-Vāyur-ājāyata ||13||

The moon was born from his mind and the sun was born from his eyes, Indra and agni (fire) were born from his mouth, and vayu (wind) was born from his breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥ १४ ॥

ṇābhyā āasīd-āntarikssam ṣīrssnno ḍyauh Samavartata |
Padbhyām Bhūmir-ḍiśah ṣrotrāt-ṭathā l̤okā ākalpayan ||14||

His navel became the antariksha (the intermediate space between heaven and earth), his head sustained the heaven, from his feet the earth (was sustained), and from his ears the directions (were sustained); in this manner all the worlds were regulated by him.

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥१५॥

Saptāsya[i-ā]asan Paridhayas-ṭrih Sapta Samidhah k̲hrtāh |
ḍevā ẏadyajnyam ṭanvānā ābadhnan-Purussam Paśum ||15||

By making seven enclosures with three times seven sacrificial firewood, the deva (the shining one referring to virat) in that yagna (sacrifice of creation), bound the infinite expanse of the purusha as (apparently) finite living beings (pashu).

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

ẏajnyena ẏajnyam-āyajanta ḍevās-ṭāni ḍharmānni Prathamānya[i-ā]asan |
ṭe ḥa ṇākam ṃahimānah Sa-Canta ẏatra Pūrve Sādhyāh Santi ḍevāh ||16||

The devas performed the external yagna by meditating on the real yagna (i.e. contemplating on the purusha who is shining behind everything); and thus they first obtained the dharma (based on the oneness of the purusha), by meditating on the greatness of the chidakasha (blissful spiritual sky behind everyone, which is the essence of the purusha), during those earlier times, the spiritual aspirants became the shining one themselves.

Description

The Purusha Suktam gives a description of the spiritual unity of the universe. It presents the nature of Purusha, or the cosmic being, as both immanent in the manifested world and yet transcendent to it. From this being, the Suktam holds, the original creative will (identified with Viswakarma, Hiranyagarbha or Prajapati) proceeds which causes the projection of the universe in space and time.The Purusha Suktam, in the seventh verse, hints at the organic connectedness of the various classes of society. It is hymn 10.90 of the Rigveda, dedicated to the Purusha, the "Cosmic Being". It is also found in the Shukla Yajurveda Samhita 30.1-16 and Atharva Veda Samhita 19.6.

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Ref swami-krishnananda.org

The Purusha Sukta

By Swami Krishnananda

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमि सर्वत स्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt,
sa bhūmiṁ viśvato vṛtvātyatiṣṭad daśāgulam.

Thousand-headed is the Purusha, thousand-eyed and thousand-legged. Enveloping the earth from all sides, He transcends it by ten fingers' length.

Note:—This is the first mantra of the famous Purusha Sukta of the Veda. Here the transcendent totality of all creation is conceived as the Cosmic Person, the Universal Consciousness animating all manifestation. The word 'earth' is to be understood in the sense of all creation. '*Dasangulam*' is interpreted as ten fingers' length, in which case it is said to refer to the distance of the heart from the navel, the former having been accepted as the seat of the Atma and the latter symbolic of the root of manifestation. The word 'ten' is also said to mean 'infinity', as numbers are only up to nine and what is above is regarded as numberless.

पुरुष एवेद सर्वं यद्भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥

puruṣa evedaṁ sarvaṁ yad bhūtaṁ yacca bhavyam,
utāmṛtattvasyeśāno yadannenātirohati.
etāvānasya mahimāto jyāyāṁśca pūruṣaḥ,
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi.

All this (manifestation) is the Purusha alone—whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His Form as food (the universe). Such is His Glory; but greater still is the Purusha. One-fourth of Him all beings are, (while) three-fourth of Him rises above as the Immortal Being.

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥
ततो विराडजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥

tripādūrdhva udaitpuruṣaḥ pādo'syehābhavātpunaḥ,
tato viśvaṅ vyakrāmatsāśanānaśane abhi.
tasmādvirāḍajāyata virājo adhipūruṣaḥ,
sa jāto atyaricyata paścādbhūmimatho puraḥ.

That, Three-footed (Immortal) Purusha stood above transcending (all things), and His one foot was this (world of becoming). Then He pervaded (everything) universally, the conscious as well as the unconscious. From That (Supreme Being) did the Cosmic Body (Virat) originate, and in this Cosmic Body did the Omnipresent Intelligence manifest itself. Having manifested Himself, He appeared as all diversity, and then as this earth and this body.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः॥
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये॥

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥

yatpuruṣeṇa haviṣā devā yajñamatanvata,
vasanto asyāsīdājyam grīṣma idhmaḥ śaraddhaviḥ.
taṁ yajaṁ barhiṣi praukśan puruṣaṁ jātamagrataḥ,
tena devā ayajanta sādhyā ṛṣayaśca ye.

When (there being no external material other than the Purusha) the Devas performed a universal sacrifice (in contemplation by mind), with the Purusha Himself as the sacred offering, the spring season was the clarified butter, summer the fuel, autumn the oblation. They set up for sacrifice the Purusha as the object of their meditation—Him who was prior to all creation; and they, the Devas, Sadhyas and Rishis, performed (this first sacrifice).

तस्माद्यज्ञात् सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥
तस्माद्यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे ।
छन्दा□सि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

tasmādyajñātsarvahutaḥ saṁbhṛtaṁ pṛṣadājyam,
paśūgïstāgïścakre vāyavyānāraṇyān grāmyāścaye.
tasmādyajñātsarvahutaḥ ṛcaḥ sāmāni jajñire,
chandāgïsi jajñire tasmātyajustasmādajāyata.

From that (Purusha), who was of the form of a Universal Sacrifice, the sacred mixture of curds and ghee (for oblation) was produced. (Then) He brought forth the aerial beings, the forest-dwelling animals, and also the domestic ones. From that (Purusha), who was the Universal Sacrifice, the Riks and the Samans were produced; from Him the metres (of the mantras) were born; from Him the Yajus were born.

तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥
यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते ॥

tasmādaśvā ajāyanta ye ke cobhayādataḥ,
gāvo ha jajñire tasmāt tasmād jātā ajāvayaḥ.
yatpuruṣaṁ vyadhadhuḥ katidhā vyakalpayan,
mukhaṁ kimasya kau bāhū kā vūrū pādā vucyete.

From Him were born horses and whatever animals have two rows of teeth. Verily, cows were born of Him; from Him were born goats and sheep. And when they contemplated the Purusha (as the Universal Sacrifice), into how many parts did they divide Him (in their meditations)? What was His mouth called, what were His arms, what were His thighs, what were His feet called?

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्या शूद्रो अजायत ॥
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥ १२॥

brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ,
ūrū tadasya yad vaiśyaḥ padbhyāgï śūdro ajāyata.
candramā manaso jātaḥcakśoḥ sūryo ajāyata,
mukhādindraścāgniśca prāṇādvāyurajāyata.

The Brahmana (spiritual wisdom and splendour) was His mouth; the Kshatriya (administrative and military prowess) His arms became. His thighs were the Vaisya (commercial and business enterprise); of His feet the Sudra (productive and sustaining force) was born. The Moon (symbol of the mind) was born from His (cosmic) mind; the Sun (symbol of self and consciousness) was born from His eyes. Indra (power of grasping and activity) and Agni (will-force) came from His mouth; from His vital energy air was born.

नाभ्या आसीदन्तरिक्ष शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँऽकल्पयन् ॥
सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥ १५॥

nābhyā āsīdantarikśam śīrṣṇo dyauḥ samavartata,
padbhyāṁ bhūmirdiśaḥ śrotrātathā lokāṁ akalpayan.
saptāsyāsṇ paridhyasṛitaḥsapta samidḥa kṛtaḥ,
devā yadyajñam tanvānā abaḍhnaṇ purūṣaṁ paśum.

(In that Universal Meditation as Sacrifice) the firmament came from His navel; the heavens were produced from His head; the earth from His feet; from His ears the quarters of space—so they constituted the worlds. The enclosures of the sacrificial altar were seven (the seven metres like the Gayatri), and twenty-one (the twelve months, the five seasons, the three worlds and the sun) were the logs of sacrificial fuel, when the gods (the *pranas*, the senses and the mind) celebrated the Universal Sacrifice with the Supreme Purusha as the object of contemplation therein.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥

yajñena yajñamayajanta devāḥtāni dharmāṇi prathamānyāsan,
te ha nākaṁ mahimānaḥ sacante yatra pūrve sādhyāḥ santi devāḥ.

By sacrifice (universal meditation) did the gods adore and perform (visualise) the sacrifice (Universal Being). These were the original creations and the original laws (that sustain creation). Those great ones (the worshippers of the Cosmic Being by this type of meditation) attain that Supreme Abode in which abide the primaeval contemplators (the gods mentioned above) who thus worshipped that Being.

वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसस्तु पारे।
तमेवं विद्वानमृत इह भवति नान्यः यन्था अयनाय विद्यते॥
ॐ शान्तिः शान्तिः शान्तिः ॥

vedāhametaṁ puruṣaṁ mahāntamādityavarṇaṁ tamasaḥ parastāt,
tameva viditva'timṛtyumeti nānyaḥ panthā vidyate'yanāya.
ōṁ śāntiḥ śāntiḥ śāntiḥ.

I know this Great Purusha who shines like the sun beyond darkness. By knowing Him alone does one cross beyond death; there is no other way of going over there. Om. May there be Peace, Peace, Peace.

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Ref: stephen-knapp.com

The Purusha Sukta

The *Purusha Sukta* is a most commonly used Vedic Sanskrit hymn. It is recited in almost all Vedic rituals and ceremonies. It is often used during the worship of the Deity of Vishnu or Narayana in the temple, installation and fire ceremonies, or during the daily recitation of Sanskrit literature or for one's meditation.

The *Purusha Sukta* is an important part of the *Rig-veda* (10.7.90.1-16). It also appears in the *Taittiriya Aranyaka* (3.12,13), the *Vajasaneyi Samhita* (31.1-6), the *Sama-veda Samhita* (6.4), and the *Atharva-veda Samhita* (19.6). An explanation of parts of it can also be found in the *Shatapatha Brahman*, the *Taittiriya Brahmana*, and the *Shvetashvatara Upanishad*. The *Mudgalopanishad* gives a nice summary of the entire *Purusha Sukta*. The contents of the *Sukta* have also been reflected and elaborated in the *Bhagavata Purana* (2.5.35 to 2.6.1-29) and in the *Mahabharata* (Mokshadharma Parva 351 and 352).

The most commonly used portion of the *Sukta* contains 24 mantras or stanzas. The first 18 mantras are designated as the *Purvanarayana*, and the rest as the *Uttaranarayana*. Sometimes 6 more mantras are added. This part is called the *Vaishnavanuvaka* since it has been taken from another well known hymn called the *Vishnusukta*, a part of the *Rig-veda Samhita*. Though the mantras of the *Uttaranarayana* and the *Vaishnavanuvaka* do not seem to have any coherence with the 16 mantras of the *Rig-veda Samhita*, tradition has somehow tied them together.

The *Purusha Sukta* is a rather difficult text to explain in a modern way. This is primarily because of the archaic language that cannot always lend itself to interpretations based on the classical Sanskrit, and that many of the words can be taken in several different ways, both literal and symbolic.

Nonetheless, the *Purusha Sukta* gives us the essence of the philosophy of *Vedanta*, the Vedic tradition, as well as the *Bhagavad-gita* and *Bhagavata Purana*. It incorporates the principles of meditation (*upasana*), knowledge (*jnana*), devotion (*bhakti*), and rituals and duties (*dharma* and *karma*). This is why it is highly regarded and extensively used today as much as thousands of years ago.

The Text

Peace Invocation

Om taccham yoravrini mahe
ghatun yajnaya
ghatun yajnapataye
daivi svastirastu naha
svastir manushebhyaha
urdhvam jigatu bheshajam
sham no astu dvipade
sham chatushpade

Om shantih shantih shantihi

We worship and pray to the Supreme Lord for the welfare of all beings. May all miseries and shortcomings leave us forever so that we may always sing for the Lord during the holy fire ceremonies. May all medicinal herbs grow in potency so that all diseases may be cured. May the gods rain peace on us. May all the two-legged creatures be happy, and may all the four-legged creatures also be happy. May there be peace in the hearts of all beings in all realms.

Text One

Om sahasra shirsha purushaha
sahasrakshas sahasrapat
sa bhumim vishvato vritva
atyatishthad dhashangulam

The Purusha (the Supreme Being) has a thousand heads, a thousand eyes and a thousand feet. He has enveloped this world from all sides and has (even) transcended it by ten angulas or inches.

Text Two

purusha evedagam sarvam
yadbhutam yaccha bhavyam
utamritatva syeshanaha
yadanne natirohati

All this is verily the Purusha. All that which existed in the past or will come into being in the future (is also the Purusha). Also, he is the Lord of immortality. That which grows profusely by food (is also the Purusha).

Text Three

etavanasya mahima
ato jyayagamshcha purushaha
padosya vishva bhutani
tripadasya mritam divi

So much is His greatness. However, the Purusha is greater than this. All the beings form only a quarter (part of) Him. The three-quarter part of His, which is eternal, is established in the spiritual domain.

Text Four

tripadurdhva udaitpurushaha
padosyeha bhavatpunaha
tato vishvajya kramat
sashana ashane abhi

The Purusha with three-quarters (of His energy) ascended above (the spiritual energy). His one quarter of material energy becomes this creation again (and again). Then He pervades this universe comprising a variety of sentient beings and insentient objects.

Text Five

tasmad viradajayata
virajo adhi purushah
sa jato atyarichyata
pashchad bhumimatho puraha

From Him (the Adipurusha or original Supreme Being) was born the Virat (or Virat Purusha, the immense universal form). Making this Virat as the substratum (another) purusha (or being, Brahma) (was born). As soon as he was born, he multiplied himself. Later, he created this earth and then, the bodies (of the living beings).

Text Six

yatpurushena havisha
deva yajnam atanvata
vasanto asyasidajyam
grishma idhmash sharaddhavihi

When the devas (the demigods or beings of light) performed a yajna (or sacrificial ritual), using the Purusha as the havis (sacrificial material) for the yajna (ritual), the Vasanta (spring) became the ajya (ghee), the Grishma (summer) served as idhma (pieces of wood) and the sharad (autumn) filled the place of havis (oblatory material like the purodasha or rice-cake).

Text Seven

saptasyasan paridhayaha
trissapta samidhah kritaha
deva yadjajnam tanvanaha
abadhnan purusham pashum

For this (yajna or spiritual ceremony) there were seven paridhis (fuel pieces serving as borders). And, twenty-one items were made of samit or sacrificial fuel sticks. When the devas were performing this yajna or ceremony, they tied the purusha (himself) as the pashu (sacrificial animal).

Text Eight

tam yajnam barhishipraukshan
purusham jatamagrataha
tena deva ayajantaha
sadhya rishayashchaye

The devas, the sadhyas and the rishis performed the sacrifice by using that Purusha as the means of yajna, the Purusha who had been born in the beginning, after sprinkling him with water by the barhis (or sacrificial grass).

Text Nine

tasmad yajnat sarvahutaha
sambhritam vrishadajyam
pashugamstya gashchakre
vayavyan aranyan gramashcaye

From that yajna (or sacrificial ritual) wherein the Cosmic Being was Himself the oblation, was produced the prasajya (or curds mixed with ghee). Birds flying in the air, wild animals of the forest as also the domesticated animals of the villages were also produced.

Text Ten

tasmad yajnat sarvahutaha
richassamani jijignire
chandhagamsi jijignire tasmat
yajus tasmad ajayata

From that yajna (or sacrifice) wherein the Cosmic Being was Himself the oblation, were born the riks (the mantras of the Rig-veda) and the samans (the mantras of the Sama-veda). From that (yajna) the metres (like Gayatri) were born. From that (yajna again) the yujas (the Yajur-veda) was born.

Text Eleven

tasmadashva ajayata
ye ke cobhaya dataha
gavo ha jijignire tasmat
tasmad jnata ajavayaha

From that were born the horses, as also animals (like donkeys and mules) which have two rows of teeth. From that were born the cattle. From that (again) were born goats and sheep.

Text Twelve
yatpurusham vyadadhuhu
kadhita vyakalpayan
mukham kimasya kau bahu
kavuru padavuchayate

(Now some questions are raised by the sages:) When the gods decided to (mentally) sacrifice the Viratpurusha (and produce further creation), in how many ways did they do it? What became of his face or mouth? What became of his two arms? What became of His two thighs? What were (the products of) the two feet called?

Text Thirteen

brahmanosya mukhamasit
bahu rajanyah kritaha
uru tadasya yadvaishyaha
padhyagam shudro ajayata

From His face (or the mouth) came the brahmanas. From His two arms came the rajanya (the kshatriyas). From His two thighs came the vaishyas. From His two feet came the shudras.

Text Fourteen

chandrama manaso jataha
chakshoh suryo ajayata
mukhad indrash chagnishcha
pranadvayur ajayata

From His mind was born the moon. From His two eyes was born the sun. From His mouth were born Indra and Agni. From His breath was born the air.

Text Fifteen

nabhya asidanta riksham
shirshno dyauh samavartata
padhyam bhumirdishash shrotrat
tada lokagamm akalpayan

From (His) navel was produced the antariksha (the space between the earth and the heavens). Dyuloka (or heaven) came into existence from His head. The bhumi (the earth) evolved out of His feet, and deek (or special directions) from His ears. Similarly (the demigods) produced the worlds (too).

Text Sixteen

vedahametam purusham mahantam
adityavarnam tamasastu pare
sarvani rupani vichitya dhiraha
namani kritva abhivadan yadaste

"I know (through intuitive experience) this great Purusha (the Supreme Being), the wise one, who, having created the various forms and the nomenclatures (for those forms), deals with them by those names, and who is beyond darkness and is brilliant like the sun."

Text Seventeen

dhata purastadya mudajahara
shakrah pravidvan pradishashcha tasraha
tamevam vidvan amrita iha bhavati
nanyah pantha ayanaya vidyate

In the ancient days, Prajapati (Brahma) praised Him. Indra who knows all the four quarters also spoke about Him. Anyone who knows Him thus, will become immortal even in this life. For attaining liberation there is no other path (than knowledge of this Purusha, the Supreme Lord).

Text Eighteen

yajnena yajnam ayajanta devaha
tani dharmani pradhamanyasan
te ha nakam mahimanas sacante
yatra purve sadhyah santi devaha

The (demi)gods worshipped (the Supreme Creator in the form of) yajna through yajna (sacrificial ceremonies). Those very processes became the primary dharmas (laws guiding humanity). Those great ones attain that heaven where the ancient devas (demigods) and sadhyas live.

Text Nineteen

adbhyas sambhutah prithivyai rasacca
vishvakarmanas samavartatadhi
tasya tvashta vidadhad rupameti
tatpurushasya vishvamajanamagre

The Viratpurusha manifested Himself from out of (the all-pervading) water as also the essence of the element of earth. This Viratpurusha was born out of the greatness of Paramapurusha, the Creator. The (Paramapurusha, known as) Tvashta engaged Himself in the act of creating (the fourteen planetary systems), (which form of the expanded) figure (of the Viratpurusha). (Thus) the entire creation (related to the Viratpurusha) came into existence in the very beginning of creation.

Text Twenty

vedahametam purusham mahantam
adityavarnam tamasah parastat
tamevam vidvan amrita iha bhavati
nanyah pantha vidyate'yanaya

"I have known that great Purusha (Supreme Being) who is brilliant like the sun and who is beyond all darkness. One who knows Him thus becomes immortal (even) here. There is no other path for liberation than this."

Text Twenty-one

prajapatishcharati garbhe antaha
ajayamano bahudha vijayate
tasya dhirah parijananti yonim
marichinam padamicchanti vedhasaha

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others.

Text Twenty-two

yo devebhya atapati
yo devanam purohitaha
purvo yo devebhyo jataha
namo ruchaya brahmaye

Obeisances to Him, the self-luminous Brahman, who shines for the (demi)gods, who is the leader of the rituals of the gods and who was born even before the gods.

Text Twenty-three

rucham brahmam janayantaha
deva agre tadabruvan
yastvaivam brahmano vidyat
tasya deva asanvashe

In the beginning of creation, the gods, manifesting the light of Brahman, addressed Brahman thus: "That brahmana who realises (You) thus, all the gods will come under his control."

Twenty-four

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam
ishtam manishana
amun manishana
sarvam manishana

Om shanti shanti shantihi

O Purusha! The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are Your consorts. Day and night are Your lateral limbs. The stars are Your form. The Ashvins are your widely opened (mouth). (O Purusha) fulfil our desire for self-knowledge as also our desire for the enjoyments of this world (like longevity, cows, and horses). Give us all that we need. Om, let there be peace, peace, peace.

***

YouTube Videos

Purusha Suktam by K Suresh (15 min):

https://youtu.be/KhVeK53KUDA?si=0GncX9jdlVo7-_VV

Purusha Suktam by Hare Krishna Mandir (9 min):

https://youtu.be/1mAH98Eb5iY?si=uWLbxCnIPkrQUfkV

Purusha Suktam by Hare Krishna TV (6 min):

https://youtu.be/AM-p_7zDC5g?si=-8BqkYyDcc5MOB8-

Purusha by Prakash Kaushik (7 min):

https://youtu.be/BYYjZFW4ZYY?si=NwkauD8qY87tsVmD

Purusha Suktam - Audio by Vishwanatha Sharma (7 min):

https://youtu.be/2po63TVYiSc?si=n4GW-ILtRxUiXlOd

Purusha Suktam (5 min): https://youtu.be/gEweNDNmnWY?si=s_amxgNgZ_dPk9ik

Purusha Suktam- English lecture by Dushyanth Sridhar (31 min):

https://youtu.be/YzCWeIKtGHU?si=N6TK-IBJ-8TCtdi1

Purusha Suktam by Ramesh Krishnakumar (7 min):

https://youtu.be/U-NHJffUIIo?si=pdpAnmA2E_0BGjZq

****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Suktam -
Prayer in praise of Goddess Lakshmi

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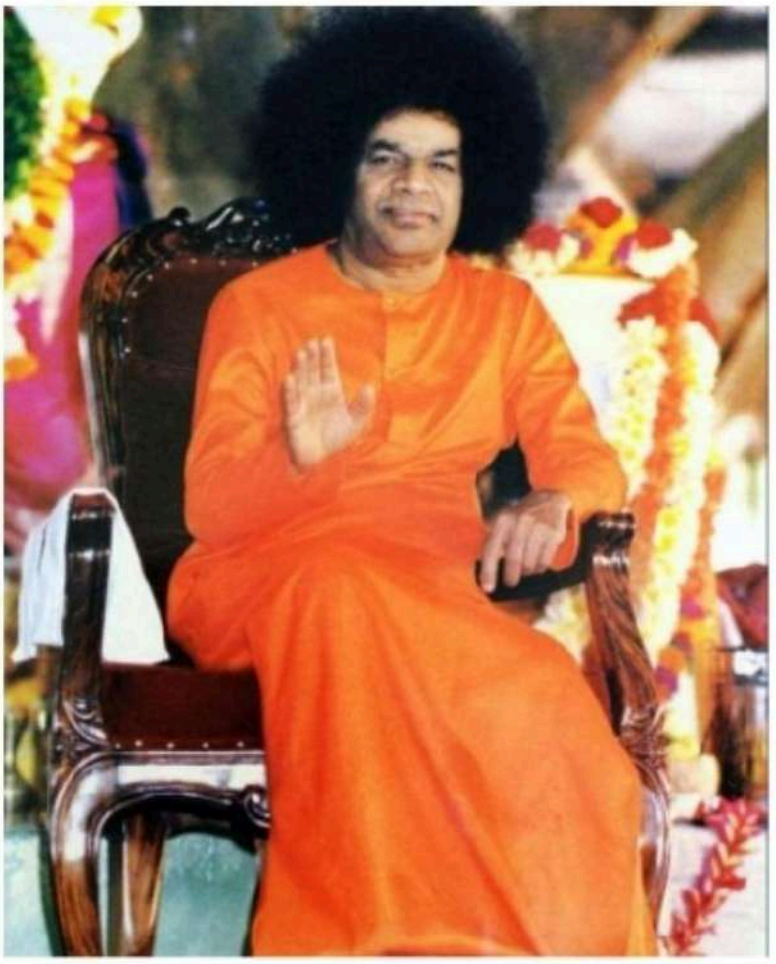
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Sri Suktam. First, Sri Suktam in Devanagari is given. Meaning is also given in English. Literary sources, Text and symbolism, Recitals in Tirumala, benefits of chanting, power of Sri Suktam, its origin, significance of Lotus, various kinds of Wealth, what to eschew to relish Wealth, Ashta Vasus…etc are explained.
Links to YouTube videos give the chanting Sri Suktam by various reputed singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

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Sri Suktam

॥ वैभव प्रदाता श्री सूक्त ॥

हरिः ॐ हिरण्यवर्णां हरिणीं सुवर्णरजतस्रजाम्।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह॥1॥

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम्।
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम्॥2॥

अश्वपूर्वां रथमध्यां हस्तिनादप्रबोधिनीम्।
श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम्॥3॥

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम्।
पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम्॥4॥

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम्।
तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे॥5॥

आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः।
तस्य फलानि तपसानुदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः॥6॥

उपैतु मां देवसखः कीर्तिश्च मणिना सह।
प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे॥7॥

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम्।
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात्॥8॥

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम्।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम्॥9॥

मनसः काममाकूतिं वाचः सत्यमशीमहि।
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः॥10॥

कर्दमेन प्रजाभूता मयि सम्भव कर्दम।
श्रियं वासय मे कुले मातरं पद्ममालिनीम्॥11॥

आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे।
नि च देवीं मातरं श्रियं वासय मे कुले॥12॥

आर्द्रां पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम्।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह॥13॥

आर्द्रां यः करिणीं यष्टिं सुवर्णां हेममालिनीम्।
सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह॥14॥

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम्।
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम्॥15॥

यः शुचिः प्रयतो भूत्वा जुहुयादाज्यमन्वहम्।
सूक्तं पञ्चदशर्चं च श्रीकामः सततं जपेत्॥16॥

पद्मानने पद्म ऊरू पद्माक्षी पद्मसम्भवे।
त्वं मां भजस्व पद्माक्षी येन सौख्यं लभाम्यहम्॥17॥

अश्वदायि गोदायि धनदायि महाधने।
धनं मे जुषतां देवि सर्वकामांश्च देहि मे॥18॥

पुत्रपौत्र धनं धान्यं हस्त्यश्वादिगवे रथम्।
प्रजानां भवसि माता आयुष्मन्तं करोतु माम्॥19॥

धनमग्निर्धनं वायुर्धनं सूर्यो धनं वसुः।
धनमिन्द्रो बृहस्पतिर्वरुणं धनमश्नुते॥20॥

वैनतेय सोमं पिब सोमं पिबतु वृत्रहा।
सोमं धनस्य सोमिनो मह्यं ददातु सोमिनः॥21॥

न क्रोधो न च मात्सर्य न लोभो नाशुभा मतिः।
भवन्ति कृतपुण्यानां भक्तानां श्रीसूक्तं जपेत्सदा॥22॥

वर्षन्तु ते विभावरि दिवो अभ्रस्य विद्युतः।
रोहन्तु सर्वबीजान्यव ब्रह्म द्विषो जहि॥23॥

पद्मप्रिये पद्मिनि पद्महस्ते पद्मालये पद्मदलायताक्षि।
विश्वप्रिये विष्णु मनोऽनुकूले त्वत्पादपद्मं मयि सन्निधत्स्व॥24॥

या सा पद्मासनस्था विपुलकटितटी पद्मपत्रायताक्षी।
गम्भीरा वर्तनाभिः स्तनभर नमिता शुभ्र वस्त्रोत्तरीया॥25॥

लक्ष्मीर्दिव्यैर्गजेन्द्रैर्मणिगणखचितैस्स्नापिता हेमकुम्भैः।
नित्यं सा पद्महस्ता मम वसतु गृहे सर्वमाङ्गल्ययुक्ता॥26॥

लक्ष्मीं क्षीरसमुद्र राजतनयां श्रीरङ्गधामेश्वरीम्।
दासीभूतसमस्त देव वनितां लोकैक दीपांकुराम्॥27॥

श्रीमन्मन्दकटाक्षलब्ध विभव ब्रह्मेन्द्रगङ्गाधराम्।
त्वां त्रैलोक्य कुटुम्बिनीं सरसिजां वन्दे मुकुन्दप्रियाम्॥28॥

सिद्धलक्ष्मीर्मोक्षलक्ष्मीर्जयलक्ष्मीस्सरस्वती।
श्रीलक्ष्मीर्वरलक्ष्मीश्च प्रसन्ना मम सर्वदा॥29॥

वरांकुशौ पाशमभीतिमुद्रां करैर्वहन्तीं कमलासनस्थाम्।
बालार्क कोटि प्रतिभां त्रिणेत्रां भजेहमाद्यां जगदीश्वरीं त्वाम्॥30॥

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थ साधिके।
शरण्ये त्र्यम्बके देवि नारायणि नमोऽस्तु ते॥31॥

सरसिजनिलये सरोजहस्ते धवलतरांशुक गन्धमाल्यशोभे।
भगवति हरिवल्लभे मनोज्ञे त्रिभुवनभूतिकरि प्रसीद मह्यम्॥32॥

विष्णुपत्नीं क्षमां देवीं माधवीं माधवप्रियाम्।
विष्णोः प्रियसखीं देवीं नमाम्यच्युतवल्लभाम्॥33॥

महालक्ष्मी च विद्महे विष्णुपत्नीं च धीमहि।
तन्नो लक्ष्मीः प्रचोदयात्॥34॥

श्रीवर्चस्यमायुष्यमारोग्यमाविधात् पवमानं महियते।
धनं धान्यं पशुं बहुपुत्रलाभं शतसंवत्सरं दीर्घमायुः॥35॥

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Watch this Video:

https://youtu.be/IY8aSHuYyO4?si=j4Xs5K5M5TOvxOyf

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Ref: Wikipedia

Sri Sukta

The **Shri Sukta** *(Sanskrit: श्रीसूक्तम्, romanized: Śrīsūktam)*, also called the **Shri Suktam**, is the earliest recorded Sanskrit devotional hymns that revere Shri-Lakshmi, the Hindu goddess of wealth, prosperity, and fertility.[1] The Shri Sukta is recited, with a strict adherence to Sanskrit prosody for the veneration of the goddess. This hymn is found in the Rigvedic khilanis, which are appendices to the Rigveda that can dated back to the pre-Buddhist era.

Literary sources

The Shri Sukta forms part of the khilanis or appendices to the Rigveda. These were late additions to the Rigveda, found only in the *Bāṣkala* śākhā, and the hymn exists in several strata that differ both in content and period of composition. For instance, according to J. Scheftelowitz, stratum 1 consists of verses 1–19 (with verses 3–12 addressed to the goddess Shri and 1–2 and 13–17 to Lakshmi), while the second stratum has verses 16–29 (i.e., the second version deletes verses 16–19 of the first). The third stratum, with verses beginning from number 23, similarly overlaps with the second version.[3][4][5]

The first stratum is the most commonly attested and is usually appended to the Fifth Mandala of the Rigveda. Most of its verses were probably composed during the period of the Brahmana, with a few added in the Upanishadic times. The second stratum post-dates the first; while the third is attested in a single, more recent, text.

Statue of the goddess Shri-Lakshmi, 12-18th century, Odisha.

Text and symbolism

The goddess Shri appears in several earlier vedic hymns, and is the personification of auspicious and royal qualities.[2] Shri Sukta is perhaps the first text in which the homology between Shri and Lakshmi is drawn, and the goddesses are further associated with the god of fire, Agni.[4] Since the later epic period (ca 400 CE), Shri-Lakshmi is particularly associated with Vishnu as his wife or consort.[6]

The Shri Sukta describes Shri as glorious, ornamented, royal, lustrous as gold, and radiant as fire, moon, and the sun. She is addressed as the bestower of fame, bounty and abundance in the form of gold, cattle, horses and food; and is entreated to banish her sister Alakshmi (misfortune), who is associated with need, hunger, thirst, and poverty. The hymn also associates Shri with (agrarian) fertility and she is described as the mother of *kardama* (mud), moist, perceptible through odour, and producing abundant harvest.[2]

The Shri Sukta uses the motifs of lotus (*padma* or *kamala*) and elephant (*gaja*) – symbols that are consistently linked with the goddess Shri-Lakshmi in later references. The lotus is thought to be symbolic of purity, beauty, spiritual power, life, fertility, growth or, in Tantra, the entire created universe. It is a recurring motif in Hindu (as well as Buddhist and Jain) literature and a lotus growing from Vishnu's navel is said to mark the beginning of a new cosmic creation. The elephants are symbolic of royalty and, in Hindu mythology, are also related with cloud and rain; they thus reinforce Shri-Lakshmi's stature as the goddess of abundance and fertility.[7]

Later Hindu iconography often represents Shri-Lakshmi in the form of Gaja-Lakshmi, standing on a lotus, flanked by two elephants that are shown showering her with water with their trunks.

Recital in Tirumala

The Shri Sukta is one of the Pañca-Sūktam (5 Suktams) recited during the 3-hour long Thirumanjanam of Venkateswara, at the famed ancient Hill Shrine of the Tirumala Venkateswara Temple in Andhra Pradesh, India. The *Thirumanjanam* to the main deity is performed every Friday. The Shri Suktam is also recited during the daily Arjitha Vasanthotsavam *seva*.

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Ref: sanatanveda.com

Sri Suktam

The Power of Sri Suktam: Manifest Your Desires and Achieve Abundance

The original composition of Sri Suktam consists of 15 verses. These verses are accompanied by additional hymns known as "Phalashruti hymns." These hymns elucidate the manifold benefits and blessings that arise from the chanting of Sri Suktam.

Sri Suktam: An Introduction

Among the ancient Vedic hymns, Sri Suktam holds an important place. Shree Suktam Mantra composed in Sanskrit is a sacred chant through which the blessings of the divine feminine energy known as Shree can be sought. This powerful mantra is considered a path to prosperity, wealth, and overall well-being. Chanting Sri Suktam offers a guiding light, reminding the inherent power to manifest desires and lead a prosperous life. The timeless wisdom encapsulated in Sri Suktam provides solace, inspiration, and a sense of purpose to those seeking a deeper connection with the divine.

The word "Shri" holds immense reverence in Hinduism, signifying a profound spiritual significance. It is a composite of two seed mantras, namely "Shi" and "Hri." The syllable "Shi" represents the divine masculine principle, often associated with Purusha, while "Hri" symbolizes the divine feminine principle, associated with Prakruti. Consequently, "Shri" encompasses the harmonious union of Shiva and Shakti, Vishnu and Lakshmi, or other divine pairs. As a result, the prefix "Sri" is used to honor both male and female deities. However, in a broader sense, "Sri" embodies the concepts of prosperity, auspiciousness, and holistic well-being. Symbolically, it is often associated with Goddess Lakshmi, who personifies abundance and the bestowal of wealth.

In the realm of divinity, Shree is far more than the conventional goddess of wealth. She is the force behind everything in this universe. She personifies the divine mother. She emanates boundless love, compassion and grace with her divine presence. "Sri" is used to honor both male and female deities, indicating the energy behind their divine actions.

The Origin of Sri Suktam

Sri Suktam finds its roots in the ancient scriptures of the Rigveda. It is believed to have been composed by the rishis (seers) who sought to express their devotion to the divine feminine energy, Sri.

The original composition of Sri Suktam consists of 15 verses. These verses are accompanied by additional hymns known as "Phalashruti hymns." These hymns elucidate the manifold benefits and blessings that arise from the chanting of Sri Suktam. It is believed that these additional verses were drawn from other sacred texts such as the Mahabharata and the Markandeya Purana. Interestingly, some sages have chosen to provide commentary solely on the initial 15 verses, leaving the remaining verses unexplored.

The sages associated with this mantra are Ananda, Kardama, Shreeda, and Chiklita. The deity associated with the hymn is Sri and it is written in Trishtup and Anushtup Chandas.

Recitation of Sri Suktam

The recitation of Sri Suktam is characterized by its melodic and rhythmic structure. It is often chanted in a traditional Vedic style, with the correct pronunciation and intonation of each syllable. The rhythmic flow of the chant creates a harmonious atmosphere, captivating the hearts, and minds of the listeners.

Suktam refers to a collection of verses which are taken from the Vedas. The word Suktam means a collection of beautiful compositions. There are various suktams found in different Vedic texts such as Rigveda, Yajurveda, Atharvanaveda, and Samaveda. Some well-known suktams are Purusha Suktam, Sri Suktam, Rudra Suktam, Agni Suktam, and Durga Suktam. Each Sukta is dedicated to a particular aspect of the divine and expresses devotion, praise, and desires.

Exploring the Verses of Sri Suktam

Sri Suktam comprises several verses that praise and invoke the divine qualities of Goddess Lakshmi. Each verse carries deep symbolism and conveys profound spiritual wisdom. The hymn celebrates the magnificence of Sri and highlights the limitless abundance and grace she bestows upon her devotees. It uses metaphors and allegories to convey spiritual truths and deeper meanings. Understanding the symbolic significance adds depth to the practice and enables a more profound connection with the divine energy of Sri. It enables individuals to recognize their inherent worth and embrace the limitless possibilities available to them.

Commentaries on Sri Suktam by Ancient Scholars

There are several ancient authors who have written commentaries on Sri Suktam.

- **Sayanacharya**
  - 14th-century Indian scholar, Sayanacharya wrote a comprehensive commentary on the Vedas called ‘Vedartha Prakasha’. Sayana and his brother Madhava were the ministers under King Bukka in the kingdom of Vijayanagara Empire. Vedartha

Prakasha is his notable work, which provides extensive explanations and insights into the Vedas. His commentary on Sri Suktam provides detailed explanations of the verses and their meaning. It provides a comprehensive understanding of the mantra's symbolism, ritualistic aspects, and philosophical underpinnings.

- **Adi Shankaracharya**
  - Shankaracharya has written commentaries on various Hindu scriptures. Although, there is no specific commentary solely on Sri Suktam, he wrote about Goddess Lakshmi and her significance.
- Similarly, Ramanujacharya and other ancient scholars have written commentaries on Vedas and commented upon the role of Goddess and femenine energy in spiritual practices.

Benefits of Chanting Sri Suktam

Incorporating Sri Suktam as a daily practice can enhance the connection with the divine energy of Goddess Lakshmi. Regular practice of Sri Suktam can lead to inner transformation. It helps individuals cultivate qualities such as gratitude, humility, and compassion. The chant elevates consciousness, promoting a shift from a scarcity mindset to an abundance mindset. It may help in financial stability, career growth, improved relationships, and a deep sense of fulfilment.

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Ref: speaking tree.in

Sri Suktam

Hymn for Sri - Lakshmi

Sri sUktam is a prayer, praying Lakshmi, the God of wealth, to stay with us. This prayer is made through Agni the god of Fire, who is the medium between Humans and the Gods.

•

"Sriya Evainam tracHiyAmAdadhati "

(Every Good thing and All Virtuous deeds is Lakshmi the Wealth)

This line from Sri SUktam' explains the meaning of the entire Chapter.

Sri SUktam is chanted to perform ShodasOpachAra pUjA to a Goddess.

* * *

It is evident from a phrase: "Stana bhara Namita" in Sri SUkta; that the Mother is the first Wealth for a Living being, followed by her Milk.

* * *

Significance of Lotus

As we go through Sri SUkta we find Lotus dominating the narration. Let us try to understand the significance of Lotus, especially in relation to Lakshmi. Lotus finds a special place among Gods like Vishnu, Lakshmi, Ganesha and Sarswathi. Brahma, the ultimate creator emerges from a Lotus as well, which has bloomed from the navel of Vishnu.

Lotus grows with its roots in the mud pushing up with its long stalks through water to bloom. It is said that lotus grows mostly in Murky water. The sense of purity is attributed to this habit of lotus, rising clean out of the murky waters which represent desire and attachment. This purity as also devotion is represented by the white and pink coloured Lotus, while Red, Purple and blue coloured lotus symbolises ascension, enlightenment or rebirth. It is also said that, at Sun set (during night) Lotus withdraws itself into water and rises to bloom at Sunrise (Morning).

Use of Lotus in Mandalas, represent the spiritual, artistic and sitting yogic postures (The legs are crossed and tucked in a way that makes the bent knees look like the petals of a lotus) leading to divine and positive energies for the body, which elevate the effects of Meditation.

The petals are more eloquent in emphasising that the attachment and desires are temporary. Man should be like the lotus petals allowing happenings of life via wealth, sadness of misery et al, to drop off like the water drops which drip off the petals. Man has to stand out with beauty and a graceful eloquence.

* * *

Various kinds of Wealth

The Day and Night, The Warmth and Coolness, The Life and its Essence, The Colourful Nature, The Brightness and Splendor of Golden Radiance, The Red and Yellow flashes at Dawn and Dusk, represented by Sun and Moon is Wealth of Nature.

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Wealth in the form of: Parents, Children, Grand Children promote growth of Life. Money, Cattle, Cereals, take care of Man’s physic. Vehicles, Horses, Houses, Villages promote Life’ to be wealthier. While Elephants represent Dignity, the deer is known for swiftness, unpredictable movement and change of its course. Villages with houses, horses, cattle, vehicles represent the necessity for living. Nectar (soma), Cleanliness and fresh dress look for Good Health. Pearls, Gems go in for Elegance.

* * *

To relish Wealth, eschew the following

If Wealth has to be relished, one should anchor greed by freeing oneself from the following; if necessary by using a Whip.

Anger, Jealousy, Negative thoughts, Bad Mind, Misery, Stingy, Miser, Ill feeling, Meanness, Inferiority, Starvation, Poverty, Hunger, Nothingness.

The internal illusion and ignorance, as also the outer attachment and Poverty (AaLakshmi) which are hurdles of life, is removed by the fruit of Bilva fruit.

The Bilva, the bael, which means gender, is a Unisex name representing the Soul.

* * *

Ashta Vasus

Wealth of our mother Earth lies in Ashta Vasus: Pritivi – Earth, Agni - Fire, Vayu- Air, Varuna -Water, Surya-Sun, Chandra-Moon, and Aakasha – Sky, Nakshatra-Stars.

We start with Nothingness, we acquire wealth, wealth which is slender but broad based. Still we feel nothingness, this is grossness. We have to come out of it, grow beyond senses, conquer it, with knowledge by invoking truth, to attain the result via graceful Compassion, Pity, Empathy, Mercy for Humanity and in large towards life and grace towards salvation.

Wealth is the centre of gravity, like the deep Navel of a living being, balance its movements and stand steady with your head held high towards HIM, who is the True Wealth.

Sri sUktam with meaning

Hiranya VarnAm harinEm suvarnarajatasrajAm/

ChandrAm HiranyamayEm LakshmEm jAtavEdO ma Avaha // 1

O Agni dEvA- the lord of fire, please invite, for my sake, the goddess, the Deer of Golden shade, wearing ornaments made of Gold and silver, with a cool nature.

TAm ma Avaha jAtavEdO LakshEmanapagAminEm/

YasyAm hiranyam vindEyam gAmaswam purshAnaham // 2

O Agni dEvA- the lord of fire, please invite, for my sake, the goddess, from whom, I am blessed with Gold, Relations, Cattle, horses, please ensure her permanent presence with me.

Aswa pUrvAm rathamadhyAm hastinAd prabOdhinEm/

Sriyam dEvEmupahwayE srirmA dEverjushatAm // 3

Your arrival, sitting elegantly in the centre of a chariot driven by horses, is indicated by the dignified Trumpet of an elephant, I invite you O the Divine Lakshmi to stay with me happily.

kAm sOsmitAm hirnyaprakArAm ArdrAm jwalantEm truptAm tarpayantEm/

PadmE stithAm padma VarnAm tAm upa hwayE sriyam // 4

A lotus coloured luminary, with a smile on lips exhibiting kindness, sitting on a Lotus, surrounded by a Golden fort, a symbol of happiness, libations of satisfaction, I pray you to manifest yourself here.

ChandrAm PrabhAsAm yeshasA jwalantEm sriyam lOkE devajashtAm UdAram/

tAm padminEm Em Sharanam aham prapadyE alakshmi mE nasyatAm tvAm vrune // 5

You are like Moon, a gracious luminary, symbol of Kindness, wearing lotus, “hymn Eem’ is a seed of your divine energy, a seed sown in the heart to grow into prosperity, sacred prayer, you are revered and prayed by celestial Gods, I surrender to your feet, save me from poverty (Aa Lakshmi)

Aditya VarnE tapasOdhi jAtO vanaspatistava vrukshOtha Bilvaha /

Tasya phalAni tapasAnudantu mAyAntarAyAscha BahyA alakshmi // 6

Enchanting with the color of the Sun, The King of vegetation the Bilva (bael) tree was created by your penance. The fruit of this tree removes the internal illusion and ignorance, as also the outer attachment and Poverty (AaLakshmi) which are hurdles of life.

Upaitu mAm dEva sakhaha kErtischa maninA saha/

Pradur bhUtasmi RashtEsmin kErtim ridhim dadAtu // 7

Gods of Wealth, fame, reputation, should come behind me with wealth,

This is the land I am born in, which you have blessed is abundant of Fame and Wealth; bless me with Wealth and Reputation.

KshuptipAsAmalAm jEshtAmalakshmim nAshayAmyaham

abhUtim asamrudhim cha sarvam nirnuda mE GruhAt // 8

I do not need your elder Lakshmi, who has become feeble, faint due to Hunger and thirst; I will eradicate her along with her non productive companions from my house. Please help me.

GandhadwarAm durAdharshAm nityapushtAm karEshiNEm/

EshwarEgam sarvabUtAnAm tAm iha upahwayE sriyam // 9

The leader of all Life, you are the door to Gandha, the sacred scent tree, provider of daily nourishment, request your presence here and favor me.

Manasaha kAmam AkUtEm Vachaha satyamshEmahi/

PashUnAm rupamaNasya maye srisryatAm Yeshaha// 10

Desires and happiness of my mind, Truth in my Talks, lead me to satisfaction through Cattle (Cow) Food (DhAnyam) and fame..

KardamEna prajAbUta maye sambhava Kardama/

Sriyam vasayamE kulE Mataram PadmamAlinEm// 11

Sage Kardama! Your daughter Mahalakshmi should be realised by me, wearing garland of Lotus flowers, as goddess of wealth and as a mother who will live in my house and house of my clan for ever .

Apaha srujantu snigdAni chiklita vasa mE gruhE/

Ni Cha dEvEm mAtaram sriyam vasayamE kulE// 12

O ChaklEta! The son of Lakshmi, you should stay in my house always. Let there be good food (harvest) and water, please let your mother Lakshmi stay in my house and of my clan, forever.

ArdrAm pushkaranEm pushtim pingalAm padmamAlinEm/

chandrAm hirnmayEm lakshmEm jAtavEdO ma Avaha// 13

Golden Lakshmi a Symbol of Kindness, living in lotus pond, colour of Kumkum, taking care by giving food, with a garland of lotus flowers, resembles the Moon., O Agni Deva Invite Lakshmi for my sake.

ArdrAm yeha krinEm yeshtim suvarnAm hemamAlinEm/

sUryAm hiranmayEm LakshmEm jAtavEdO ma Avaha// 14

O agni Deva! the Lakshmi, who is has the heart of kindness, pleasing coloured, one who wields the Dhandam (rule of law), one who wears necklace, one who herself is Gold, shining like the Sun , dignified person, please invite Lakshmi for my sake

TAm ma Avaha jAtavEdO LakshmEm anapagAmenEm/

yesyAm hiranyam prabUtam gAvO dAsyAashwAn vindEyam purushAnaham 15

From whom I received infinite (non countable) Gold, Cattle, horses, servants, if the mother Lakshmi stays in my house, all these would stay (belong to) with me. O Agni dEva, Favor me with the presence of Lakshmi with me forever and she will not leave me.

Yeha suchihi prayatObhutvA juhuyAdAjya mnvaham /

sriyaha panchadasarcham cha srikAmaha statam JapEt// 16

The one who and pray for the grace of Lakshmi , should do so with purity of mind and body , with controlled senses, offering Ghee to the hOmAgni daily and chant the above fifteen mantras of Lakshmi regularly.

Ananda Kardama schiva chiklEta iti vishrutAha/

RishayastE triyaha proktAswayAm srirEvA devatA// 17

The great well known rishis Ananda, Kardama and Chiklita, are the Rishis (ProktA) for this Sri sUkta and Lakshmi is the Deity.

padmAnanE padmavUrU padmAkshi padmasambhavE /

Twam mAm bhajaswa padmAkshi yEna sowkhyam labhAmyaham// 18

Devi who has a Face, Eyes, legs of Lotus and who has evolved out of it; please grant me that which is required for a comfortable life.

AswadAye gOdAyE dhanadAe mahAdhanE/

Dhanam mE JushatAm devEsarva kAmyArtha sidhayE// 19

You are the one who provides Horses, Cattle (Cows), Cash (wealth), you, yourself are the Devi of ruling Great wealth, Devi provide me the wealth, I desire that, which gives me comfort.

Putra poutra Dhanam dhanyam hasta aswadhi gavE Ratham/

prjAnAm bhavasi mAtA Ayushmantam karOtumAm// 20

You are the Mother for all Life Son, Grand son, Wealth (Cash), food (cereals-DhAnyam), Elephant, Horses, Chariot (vehicle), cattle (cows), , bless me with full life.

Dhanam Agnirdhanam vAyurdhanam SuryO dhanam Vasuhu/

Dhanam IndrO brihaspati Varunam dhanam asnutE // 21

Wealth! Fire is wealth, Air is wealth, Sun is Wealth, and Vasus is Wealth, Wealth! Indra is wealth (god of senses), Brihasapathi (lord of Creation) is wealth, Varuna is wealth (Rain God). They are enjoying their position because of you.

ChandrAbhAm LakshmEm EshanAm suryabhAm sriyam EswarEm/

Chandra surya Agni VarnabhAm sri MahAlakshmEm upasmahE // 22

You are like the cool rays of the Moon, you are the wealth of Glowing Sun rays, you are the power of other Gods, I pray to the Great Lakshmi who is the combined power of the coolness of Moon, the brightness of Sun and the heat of the Agni(fire).

VaiyanatEya sOmam piba sOmam pibbatu vrutraha/

sOmam dhanasya sOminO mahyam dadAtu sOminaha// 23

O Garuda the vehicle of Vishnu, I have a desire to conduct Soma Yegna to provide the sufficient wealth for this. Drink Nectar, allow Indra who killed VritrAsura, to enjoy drinking Nectar

na krOdO na cha mAtsaryO na lObO nA ashubA matihi/

bhavanti krita punyAnAm bhaktAnAm sri Suktam japEtsadA// 24

Virtues devotees who pray Sri SUktam daily will not have Anger, jealousy, are not stingy and are devoid of bad Thoughts.

varshantu tE vibhavari divO abrasya vidyutaha/

rOhantu sarvabEjan ava brahmadvishOjahi// 25

The rain that follows water-bearing clouds, with thunder and lightning, causes the seeds to sprout with your grace and let the abusers disappear.

padma priyE padmini padmahastE padmAlayE padmadalAyatAkshi/

Viswa priyE Vishnu Mana anukUle twat pAda padmam maye saNidhatsvya// 26

One who loves lotus, who is daughter of lotus, who has lotus in her hand, who lives in the house of lotus, who has eyes of lotus petals, Loved by the universe, who follows the heart of Vishnu, bless me by placing your lotus feet on me.

yA sA padmAsanastA vipula katItatIPadma patra ayata akshi/

gambhEr Avartha NAbhihi stana bhara namitA shubra Vastra uTarIyam/

Lakshmir divyai gajendra manigana kachitai snapitA hEmakumbhai/

Nityam sA padmahastA mama vsatu grihE sarvamAngalya youktA// 27

Lakshmi who is sitting on lotus, who is slender and broad based, who has wide eyes like lotus leaves, who has a deep elegant Navel, who has bent down due to the weight of her breast, who wears Clean dress King of Elephants bathe you with water in golden pots embedded with valuable pearls and beads, please stay Auspiciously in my house with lotus in your hand.

LakshmIm KshEra samudraraja rAja tanayAm SrirangadhAmEswarIm/

DAsEbUta samastha dEva vanitAm lOka Eka dEpAnkurAm /

Srimanmanda katasha labda vibhava brahmEndra gangadharAm/

twAm trilOkya kutuminEm sarasijAm vande //28

Lakshmi the daughter of the King for the Ocean of Milk, the ruler of the residence of Sriranga. You are the Light of the world served by the entire angles of the universe. Brahma, Indra and Shiva (Gangadhara) have become famous by your grace. Three worlds are your home and your family. My salutations to you Devi; who is born in lotus pond ,and is the beloved wife of Sri Vishnu.

sidhalakshmir mokshalakshmir jayalakshmi sarswati/

Sri lakshmir vara Lakshmischa prasanna mama sarvadA// 29

You are the achievement, you are the salvation, you are the Victory, you are the knowledge, you are the god of Wealth, you are the giver, gracing your devotees, show your kindness towards me and bless me with your grace.

varAankushov pashAmabEthi mudrAm karai vahantEm kamalAsanastAm/

BAlArkakOti prathibhAm trinEtrAm bajE ham adhyAm jagadEswarEm twam// 30

Adhi Shakti, the first Power on earth with three eyes, shining like one crore young suns, holding Anchor and Whip in hands, hand showing the symbol of assurance against fear, posturing on Lotus. You are the unchallenged lord of the universe. I surrender to you (Pray You).

Sarva mangala mAngalyE shave sarwArtha sAdikE /

sharnyE triyambikE dEvI narAyanI namOstutee// 31

You are the symbol of all auspiciousness for all virtues actions. You are the bestower of auspiciousness. You are the achiever of every good deed. I surrender to you the leader of tree mothers, Lakshmi, Parvathi and Sarswathi, wife of Narayana – Narayani, with my salutations to you..

Sarasija nilayE sarOjahastE davalatarAmshuka Gandha mAlya shobE/

Bhagavati harivallabhE manOgnE tribhuvanabhUtakari prasEda mahyam// 32

You, who Lives in the Lotus Home, holding a Lotus in the hand, wearing a white sari and a garland of spreading an aura of sandalwood fragrance, Bhagavati, beloved of Hari , looking after the welfare (future)of three worlds who can grasp the minds , please show your grace to me.

Vishnu patnEm kshmAm dEvi mAdhavEm Madhava priyAm/

vishnOha priyasakhEm dEvEm namAmyam ayuchata vallabhAm// 33

My salutations to you O Devi Who is known as Vishnu's wife, Vishnu's companion, the Earth, the Tulasi (Basil), Madhava's Love and Achutya's beloved.

Om Mahalakshmi cha vidmahE Vishnu patni cha dEmahi/

taNO lakshmihi prachodayat// 34

Let us know Lakshmi, Let us pray Vishnu's wife, Let Lakshmi motivate us in the right direction,

Sri varchasyam aAyushyam aArOgyam vidAt pavamAnam mahEyathE/

Dhanam dhAnyam pasum bahuputra lAbham sata samvatsaram dErgamAyuhu/

Runa rOga adi dAridrya pApa kshut apa mrutivuvaha/

Baya shOka Manaha tApaha nysantu mama sarvadA// 35

Grant me, O MahAlakshmi, a wind of Splendor/ vigour, Full life, Good health, children, cattle, Cash, cereals in abundance and let me be devoid of Debt, decease, poverty, hunger, death by accident, Fear, sadness (shoka) and troubled mind ever.

sriyE jAta sriya aniryAya sriyam vayaha jaritrubhyO dadAtu/

sriyam vasAna amrutatvamAyAn bhajanti sadhyaha savita vidadhyUn// 36

All those, who close in with Sri, Wealth come near them and are blessed with full life. They achieve fame and victory. They hold their head high and move quickly towards eternity.

Sriya Evainam tracHiyAm Adadhati /Santatam ruchA vashat krutyam sandatham sandhiyatE prajayA pashubhihi/ya evam vEda// 37

All Good things are Lakshmi – Wealth. Whoever perceives this will unite with Lakshmi. Always offers should be made with hymns (Mantras). All those who do this will achieve Children, cattle to his wealth.

Om MahAdEvyi cha vidmahE Vishnu patni cha dEmahI/

TaNO Lakshmihi prachodayAt//

Pray Maha Devi Lakshmi, Meditate on Vishnu's wife Lakshmi

Get your desires fulfilled.

Peace Peace Peace

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Ref: aajtak.in

9 August 2023

Sri Suktam

Shri Suktam Path: What is Shri Suktam Path? By whose miracle the poverty of the house disappears.

Shri Suktam Path: Do you know that among all the worships, recitation of Shri Suktam is considered the best. But for this it is also very important to follow the rules and precautions. Only then can you get its full benefit.

Shri Suktam Path: There would hardly be any person in the world who does not wish for happiness, prosperity and wealth. For this, people not only work hard but also please the Gods and Goddesses with various means. Today we are going to tell you about one such miraculous remedy, using which financial crisis and poverty remains far away and by the grace of Goddess Lakshmi, there is never any shortage of money.

Money crisis will go away by reciting Shri Suktam.

In Hindu religion, Goddess Lakshmi is mainly worshiped for attaining wealth. Some people also worship Kuber and Sun God. Some people even do charitable activities and wear gems. But do you know that among all the worships, recitation of Shri Suktam is considered the best. But for this it is also very important to follow the rules and precautions. Only then can you get its full benefit.

What is Sri Suktam?

Shri Suktam is a mantra dedicated to worship Goddess Lakshmi. It is also called 'Lakshmi Suktam'. This Sukta is taken from Rigveda. It is recited to obtain the blessings of Goddess Lakshmi, the presiding deity of wealth and grains. There are 15 verses in Sri Sukta and 16 verses are considered to be of great importance. Reciting any source without significance does not yield any results. Therefore it is necessary to recite all the 16 verses. Whoever worships Goddess Lakshmi with devotion through the Shri Sukta mentioned in the Rigveda, does not remain poor for seven births.

How to recite Sri Suktam?

Install a picture of Goddess Lakshmi. Light a ghee lamp in front of them. After this recite Shri Suktam. After every shloka, offer flowers or perfume to Goddess Lakshmi. After completion of the lesson, perform Aarti of Maa. Be sure to worship Shri Hari along with Goddess Lakshmi. If you are not able to do this every day, then recite it on Friday or full moon.

Precautions

: Keep in mind that Sri Suktam should be recited only while sitting on a red or pink seat. Recite wearing white or pink clothes. Never worship Goddess Lakshmi alone. It is also important to have family members with you. Do not touch water for the next five minutes after the lesson.

****

YouTube Videos

Sri Suktam for wealth - by Rajshri Soul (5 min):

https://youtu.be/ThznwYxJ8po?si=TYMQLy7Xj4-WMoR9

Sri Suktam with lyrics and meaning (8 min):

https://youtu.be/r-HQ8MrQiDM?si=78IutSUoRvXlGD8v

Sri Suktam (15 min): https://youtu.be/19S0Ip0rubo?si=WdR7bGWDYJ0WQEGT

Sri Suktam by Madhavi Madhukar (6 min):

https://youtu.be/gDKy22fa1CE?si=pD9W-LZ1LY5k9bEb

Sri Suktam by Rajalakshmee Sanjay (13 min):

https://youtu.be/YGBa33pazbw?si=fG_FJ2Eb_bqafuRE

Sri Suktam (9 min): https://youtu.be/bd1ErSy4EJQ?si=2316oz8x-Bj64Z8H

Sri Suktam (6 min): https://youtu.be/nFjFRuxOECw?si=Y0M355xqlMaxCEbi

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्वि॒षा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Devi Suktam - from RigVeda
Prayer in praise of Divine Mother

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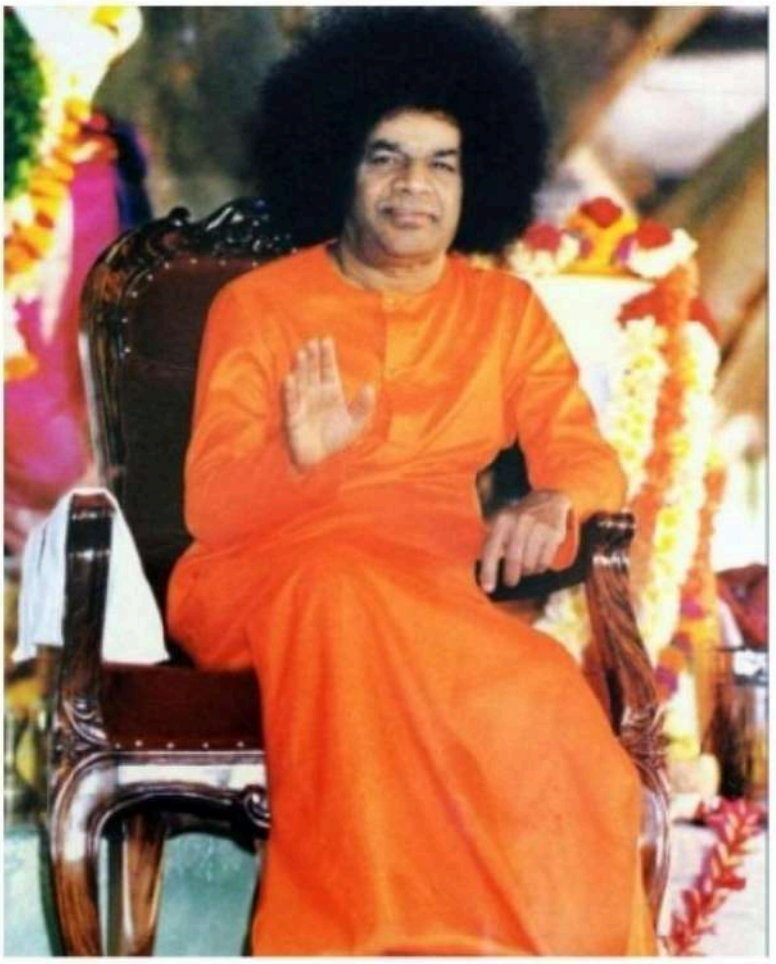
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Rigvediya Devi Suktam.
First, Sri Devi Suktam in Devanagari is given. Then, shlokas and meanings in English are given. Next, the website of 'speakingtree.in' gives meaning and unique aspects of this Suktam.

Links to YouTube videos give the chanting of Devi Suktam by various reputed singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
February 16, 2024
Email: tmuliya@rediffmail.com

Ref: lalitaalaalitah.com

Devi Suktam

देवीसूक्तम्

ऋग्वेद-संहिताः

(मण्डलम् – १० अष्टकम् – ८ सूक्तम्-१२५)

ॐ ॥
अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१॥

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये ए यजमानाय सुन्वते ॥२॥

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यां वेशयन्तीम् ॥३॥

मया सोऽन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।
अमन्तवोमान्त उपक्षियन्ति श्रुधिश्रुत श्रद्धिवंते वदामि ॥४॥

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तं तमुग्रं कृणोमि तं तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥५॥

अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवेहन्त वा उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आविवेश ॥६॥

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्व(अ)न्तः समुद्रे ।
ततो वितिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोपस्पृशामि ॥७॥

अहमेव वातऽइव प्रवाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यै तावती महिना संबभूव ॥८॥

ॐ शान्तिः शान्तिः शान्तिः
॥

Ref: shlokam.org

Devi Suktam with meaning

ॐ अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

oṃ ahaṃ rudrebhirvasubhiścarāmyahamādityairuta viśvadevaiḥ .
ahaṃ mitrāvaruṇobhā bibharmyahamindrāgnī ahamaśvinobhā .. 1..

I move along with Rudras, the Vasus, the Adityas, also with the Vishvadevas. I hold both Mitra and Varuna, both Indra and Agni, and both the Asvin brothers.

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये ए ३ यजमानाय सुन्वते ॥ २ ॥

ahaṃ somamāhanasaṃ bibharmyahaṃ tvaṣṭāramuta pūṣaṇaṃ bhagaṃ .
ahaṃ dadhāmi draviṇaṃ haviṣmate suprāvye e ३ yajamānāya sunvate .. 2..

I bear the pressed out Soma, also Tvashtri, Pushan and Bhaga. I grant wealth to the possessor of oblation, to the mindful institutor of sacrifice and to the performer of Soma sacrifice.

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्या वेशयन्तीम् ॥ ३॥

aham rāṣṭrī saṃgamanī vasūnām cikituṣī prathamā yajñiyānām .
tām mā devā vyadadhuḥ purutrā bhūristhātrām bhūryā veśayantīm .. 3..

I am the Queen, the gatherer of vasus (treasures), knower of Brahman, the first (chief) of the object of yagna (worship). The gods have dispersed me in many places, having many abodes, causing me to pervade (or overpower) many.

मया सोऽअन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।
अमन्तवोमान्त उपक्षियन्ति श्रुधिश्रुत श्रद्धिवं ते वदामि ॥ ४॥

mayā so'annamatti yo vipaśyati yaḥ prāṇiti ya īṃ śṛṇotyuktam .
amantavomānta upakṣiyanti śrudhiśruta śraddhivaṃ te vadāmi .. 4..

He who eats food, he who sees, who breathes, who hears the spoken word does so through me alone. Even the non-perceivers of you dwell near me. Hear me! he who is capable of hearing me! I speak to you the credible.

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥ ५॥

ahameva svayamidaṃ vadāmi juṣṭaṃ devebhiruta mānuṣebhiḥ .
yaṃ kāmaye taṃ tamugraṃ kṛṇomi taṃ brahmāṇaṃ tamṛṣiṃ taṃ sumedhām .. 5..

I speak this myself, which is liked by both gods and men alike, whomever I wish, I make him powerful, well versed in knowledge, a sage and a wise one.

अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवेहन्ता उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आविवेश ॥ ६॥

aham rudrāya dhanurātanomi brahmadviṣe śaraveha ntā u .
aham janāya samadaṃ kṛṇomyahaṃ dyāvāpṛthivī āviveśa .. 6..

The bow I stretch for the arrow for Rudra is for the purpose of killing the hater of Brahman. I do battle for people. I have pervaded heaven and earth.

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्व (अ) न्तः समुद्रे ।
ततो वितिष्ठे भुवनानु विश्वो तामूं द्यां वर्ष्मणोपस्पृशामि ॥ ७॥

aham̐ sùve pitarámasya mūrdhan mama yonirapsva (a) ntaḥ sámudre .
tato vitiṣṭhe bhuvanānu viśvo tāmūm̐ dyām̐ varṣmaṇopáspṛśāmi .. 7..

I generate the father on the summit of this (sky). My source is in the waters, in the inner ocean. Thence, I spread among all living creatures, alongside the all-pervading, and with the vertex I touch that sky.

अहमेव वात इव प्रवाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा परएना पृथिव्यै तावती महिना सम्बभूव ॥ ८॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ahameva vātäiva pravämyārabhámāṇā bhuvánāni viśvä .
paro divā paraenā pṛthivyai tāvátī mahinā sambábhūva .. 8..
om śāntiḥ śāntiḥ śāntiḥ ..

I only breathe forth, like the wind, while holding together all living creatures. So great (vast) I have become possessing greatness that I am beyond heaven and this earth.

Description

Devi Suktam or the Vaak Sutam (Vak suktam) occurs in the 10th mandala of Rig Veda Samhita as suktam number 125. The seer of the mantra is vak, the daughter of rishi ambharnaa, resulting in the complete name vagambharni. The devata is also vagambharni, meaning that the seer completely identifies with the seen in this suktam. Various interpretations of the vak suktam have been given in the literature partly due to the fact that the verbs or nouns present could have multiple meanings. In this exposition, we tried to adhere to strict grammatical rules to somewhat narrow the choice of meanings.

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Ref: newsheights.com

Devi Suktam with meaning

By Upendra Agrawal

By Reciting Devi Sukta (Vak Sukta) Daily One Attains The Knowledge Of Brahma

Along with worshipping Para Amba, Adi Shakti Maa Bhagwati, reciting Devi Suktam (Devi Suktam Arth Sahit in Hindi) has special significance. The 125th Sukta of the tenth chapter of the Rigveda has been called 'Vak Sukta'. This Sukta is also called 'Atmasukta'. In this, Vaak Ne, the daughter of Rishi Ambharan, is expressing her experience of supreme vision after attaining the vision of Brahma. The speech of the Brahmavid is identifying himself with Brahma and describing himself as the Supreme Soul. This Brahma Swarupa Vaag Devi is the Brahmamayi wisdom of a Brahma-experienced life-free great man. In this sukta, the unity relationship between object and object has been shown. This Sukta Sanuvad is presented here-

ॐ अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१॥

Meaning: Brahmasvaroopa I wander in the form of Rudra, Vasu, Aditya and the world deity, that is, I am manifesting in those forms. I am the one who holds both Mitra and Varuna in the form of Brahma. I am the basis of Indra and Agni. I also sustain and nourish the two Ashwini sons.

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते ॥२॥

Meaning: I am the destroyer of enemies, the destroyer of lust and other evils, the giver of supreme wealth, the nourisher of the sacrificial Soma, the Moon, the mind or Shiva. I also hold Tvashta, Poosha and Bhaga. I am the One who offers Havishya in the sacrifice with Havishya in his hand to satisfy the gods by Somabhishava in the sacrifice, and who bestows pleasant fruits in this world and the next.

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्य्यावेशयन्तीम् ॥३॥

Meaning: I am the national, that is, the Goddess of the entire universe. I am the one who gives the worshipers their desired wealth. I have experienced the Supreme Being as my soul, the direct duty of the inquisitive. I am the best of those for whom sacrifices are made. I am the one who dwells in the form of the entire universe. I am entering Myself in the form of a living being in the body of all beings. Everything that is happening, being done in different countries, times, objects and persons is being done in me for me. Being situated in the form of the entire universe, whatever anyone does, I am all.

मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम्।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥४॥

Meaning: Whoever enjoys pleasure enjoys Me by the power of the enjoyer. Whoever sees, whoever trades in the form of breathing and whoever hears what is said is also from Me. Those who do not know Me thus situated in the innermost form become ignorant, poor, inferior, and depleted. My dear friend! Listen to me: I preach to you the Brahmanical object, which is available by the means of faith.

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः।
यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषि तं सुमेधाम् ॥५॥

Meaning: I myself preach this Brahmanical object. Gods and humans have also consumed it. I am Brahma myself. I make the one I want to protect the best, I make him the creator Brahma if I want to, I make him a transcendental sage and I make him Sumedha like Brihaspati. I myself am chanting the soul separated from the Brahman in my own form.

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश॥६॥

Meaning: I am the one who offers the bow of the destroyer Rudra to kill the violent Tripura-dweller, the Trigunabhimani, the ego-demon, who is the enemy of the Brahman-knowers. It is I who struggle with the opposing enemies of my curious hymn-makers and defeat them. I am the one who enters the dust world and the earth in the form of the innermost.

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्वन्तः समुद्रे।
ततो वि तिष्ठे भुवनानु विश्वोतामू द्यां वर्ष्मणोप स्पृशामि॥७॥

Meaning: I continue to give birth to the Jhulok or Aditya form of the Father who sits on the top of this world. For that reason, the whole work of the sky and other things is seen like a cloth in the fibers. The divine cause-water-like ocean, in which all beings and matter continue to rise and dissolve, that Brahman consciousness is My abode. That is why I permeate all beings and touch the entire visible work with My cause-being-illusory body.

अहमेव वात इव प्रवाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिना संबभूव॥८॥ [ऋक्० १०।१२५]

Meaning- Just as air flows on its own even though it is not inspired by anyone else, in the same way I, despite not being inspired and established by anyone else, myself initiate all the physical activities as the cause. I am beyond the sky and this earth. The meaning is that I am beyond all the disorders, incoherent, indifferent, Kutastha Brahmachaitanya. I am the one who is acting and living in the form of the entire world with my glory.॥8॥

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A video chanting from FaceBook:

https://www.facebook.com/share/v/C85jMjt4okuHfyVw/?mibextid=oFDknk

Uploaded by Sanjeev Sanyal.

******

Ref: speakingtree.in

Devi Suktam or Vak Suktam - meaning and unique aspects

- Proclamation by the Primordial Goddess

Blog by Dr. R. Harish, June 15, 2020

Devi Suktam or Vak Suktam (Vaak Suktam) is perhaps the oldest hymn pertaining to a universal mother goddess. It is a hymn of eight verses (mantras or riks) from the Rig Veda. It is the 125th sukta (hymn) in the 10th mandala (chapter) of the Rig Veda. It is not to be confused with the 21 verses beginning with “ya devi sarvabhuteshu..” in the fifth chapter of Durga Saptashati or Devi Mahatmya, which forms part of Markandeya Purana. However, in

practice, Devi Suktam (i.e., Vak Suktam) is often recited together with Durga Saptashati and during Durga Puja.

There are several interesting and unique aspects relating to Devi Suktam.

1. Firstly, as mentioned earlier, it is evidently the earliest hymn about a universal mother goddess, from a time much before the conceptualization of the three principal female divinities – Mahalakshmi, Mahasaraswati and Mahakali. To explain, Devi Suktam is from Rig Veda, which is much earlier (perhaps by a thousand years) to Devi Mahatmya/Markandeya Purana and other sources which refer to a universal female deity or a trinity of female deities. Devi Suktam is in fact the vedic basis for Devi Mahatmya. Devi Suktam expounds on the idea that this entire universe emerges from one primeval source, and visualises this universal power as a female, rather than as a male.

2. Also, the seer of this hymn is a rishika (a female rishi) by name Vaak. Further, the hymn also relates to a female deity, whose name too is Vaak (literally means speech). It is one of the few hymns where both the seer and the divinity are female. It is also perhaps the only hymn where the seer and the divinity have the same name.

3. A very unique feature of this hymn is that unlike other hymns, it is not addressed by a seer (rishi) to a divinity (deva). On the contrary, the devi (Vaak) herself explains about her own glory (i.e., atmastuti) in this hymn. It is explained that this hymn was rendered by the rishika (Vaak) in a state of ecstasy, when she had identified herself as being one with the goddess (Vaak), and hence spoke as the goddess herself.

Of the eight mantras (or riks) in this hymn, seven are in the trishtup chandas (poetical metric) and only the second mantra is in the jagati chandas.

The rishika Vaak was the daughter of rishi Ambhrina; and hence the complete name of this hymn is Vaagaambhrini Sukta or Ambhrini Sukta. To distinguish it from “ya devi sarvabhuteshu..”, which is sometimes incorrectly referred to as Devi Suktam, the sukta currently under reference is also described as Rigvediya Devi Suktam, for greater clarity.

The term vaak may be interpreted as primordial speech (as uttered by the goddess in this hymn) or as the primeval sound/vibration leading to the manifestation of the universal energy into numerous forms.

In fact, the devi proclaims in this hymn that she is the power behind various divinities that control different facets of this world – rudras, vasus, adityas, vishwadevas, mitra, varuna, indra, agni, the ashwins, pushan, bhaga, etc., thus implying that she is the fundamental source of creation and sustenance of the entire universe.

Further, the goddess declares that she is the ‘queen’, and the first among those worthy of worship. She goes on to state that one eats food, sees, breathes and hears due to her alone. And finally, that she holds the universe together and that she is beyond heaven and earth.

A simple translation of the eight verses is provided at Devi Suktam or Vak Suktam – Transliteration, Translation and Short Notes” by the same author (https://www.speakingtree.in/b-log/devi-sukta-or-vak-sukta-tr- ansliteration-translation-and--short-notes)

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This is in continuation of “Devi Suktam or Vak Suktam – Proclamation by the Primordial Goddess” by the same author (https://www.speakingtree.in/b- log/devi-sukta-or-vak-sukta-pr-oclamation-by-the-primordial-g- oddess). Vak Suktam (Vaak Suktam) comprises eight verses in Sanskrit. Here, a simple transliteration of each verse is given in the English script, without diacritical marks. The transliteration is immediately followed by a translation that presents the literal meaning as closely as possible, without making it too complicated or diffused. Many words and phrases can have multiple meanings and interpretations; and in most cases, only one meaning is presented here. Further, short explanatory notes are added, to facilitate better understanding.

1. aham rudrebhirvasubhishcharaamyaham- aadithyairutha vishwadevaih

aham mitraavarunobhaa bibharmyahamindraagnii ahamashvinobhaa

I move about with the rudras and vasus, and also with the aadityas and vishwadevas. I hold in me both mitra and varuna, and also indra, agni and the two ashwins.

Here, the goddess Vaak impresses upon us that she is the controlling power behind all the numerous gods who are associated with various facets and functions of this universe, and is thus the supreme goddess. Rudras are a group of 11 gods who are manifestations of Shiva. Adityas are 12 divinities – the sons of aditi. Vasus too are a class of deities – eight in number. Vishwadevas are a group of 10 deities, who are sons of Vishwaa.

2. aham somamaahanasam bibharmyaham thvashtaaram utha puushanam bhagam

aham dadhaami dravinam havishmathe supraavye yajamaanaaya sunvathe

I sustain the pressed soma plant, the gods thvashtru (architect of the gods), puushan and bhaga. I give wealth/power to the possessor of havis (oblation), to the mindful yajamaana (patron of the sacrifice) and to the person who performs the soma sacrifice.

Continuing along the same lines, the goddess now points out that she is the controller of soma juice (a drink popular with the gods), and also of the gods thvashtru, puushan and bhaga. She is also the one who bestows the fruits of yagna (fire ritual) to the various participants in the same.

3. aham raashtrii sangamanii vasuunaam chikithushii prathamaa yagniyaanaam

thaam maa devaah vi-adadhuh puruuthraa bhuuristhhaathraam bhuuri-aaveshayanthiim

I am the ‘queen’, the gatherer of treasures, the knower of the supreme, the first among those worthy of worship through yagna (fire ritual). That me, the gods spread in many directions, so that I have many abodes to enter and live in.

The atma stuti (self-glorification) continues. The devi states that she is the supreme ruler in control of all material wealth, knowledge and wisdom. She is the first among gods and is present in all things and in every part of the universe.

4. mayaa so annamaththi yo vipashtyathi yah praanithi ya iim shrunyothyuktham

amanthavo maam the upa kshiyanthi shrudhi shrutha shradhdhivam the vadaami

Because of me alone he eats food, by which he sees (perceives), breathes and hears what is said. Those who do not perceive me, they too dwell near me. Listen! Oh, the person capable of listening. I tell you what is trustworthy.

The focus now shifts to addressing the humans directly. The goddess now exhorts that people eat, see (perceive), breathe and hear only because of her; and that even those who do not recognize her, are protected by her. She urges that what she says is trustworthy and that she be listened to.

5. ahameva svayamidam vadaami jushtam devebhirutha maanushebhih

yam kaamaye tham thamugram krunomi tham brahmaanam thamrishim tham sumedhaam

I alone myself speak this – which is pleasing to both gods and men. Whoever I wish, him I make powerful, a brahma (i.e., grant him brahmatva or make him a knower of brahman), a rishi (sage) or a wise one (learned scholar).

The devi continues her address, this time including the gods along with humans. The goddess states that she would bestow her grace on whomever she wishes, by granting them material or other benefits as they deserve. Brahma also means the supervisor or main priest at a yagna.

6. aham rudraaya dhanuraathanomi brahmadvishe sharave hanthavaa u

aham janaaya samadam krunomyaham dyaavaaprithhivii aa vivesha

I bend the bow for Rudra for (aiming) the arrow for killing the hater of brahman. I rouse and make battle for the people (i.e., fight for their welfare). I have pervaded heaven and earth.

She helps both the gods and humans in their endeavours. While she helps Rudra in killing the hater of Brahman, she also fights for the welfare of good people. She permeates all – both heaven and earth.

7. aham suve pitharamasya muurdhan mama yonirapsvanthah samudre

thatho vithishte bhuvanaanu vishwothaamuum dyaam varshmanopa sprushaami

I bring forth the father (i.e., creator) of the heavens above. My womb (origin or genesis) is in the waters, in the deep (cosmic) ocean. From thereon I pervade the entire world and the universe, and touch the apex of heaven with my forehead.

The goddess goes on to state that is the progenitor of aakaasha (the heavenly skies), from which emerges all creation. She is also the origin of all creation and pervades all creation.

8. ahameva vaatha-iva pravaamyaarabhamaanaa bhuvanaani vishwaa

paro divaa para enaa pruthhivyaithaavathii mahinaa sambabhuuva

I alone blow forth like the wind giving form to the worlds and the universe. I am beyond heaven and beyond this earth; such is the greatness that I have come to possess.

The supreme goddess Vaak concludes with the statement that she controls the universe and is beyond the earth and heavens in her power and glory.

Ref: Celeste.org

Devi Suktam [Vaak Sutam]

Devi Suktam [Vaak Sutam]

Translated by Ramakrishna Janasvami

Introduction:
Devi Suktam or the Vaak Sutam (Vak suktam) occurs in the 10th mandala of Rig Veda Samhita as suktam number 125. The seer of the mantra is vak, the daughter of rishi ambharnaa, resulting in the complete name vagambharni. The devata is also vagambharni, meaning that the seer completely identifies with the seen in this suktam. Various interpretations of the vak suktam have been given in the literature partly due to the fact that the verbs or nouns present could have multiple meanings. In this exposition, we tried to adhere to strict grammatical rules to somewhat narrow the choice of meanings.

1. I move along with Rudras, the Vasus, the Adityas, also with the Vishvadevas. I hold both Mitra and Varuna, both Indra and Agni, and both the Asvin brothers.

2. I bear the pressed out Soma, also Tvashtri, Pushan and Bhaga. I grant wealth to the possessor of oblation, to the mindful institutor of sacrifice and to the performer of Soma sacrifice.

3. I am the Queen, the gatherer of vasus (treasures), knower of Brahman, the first (chief) of the object of yagna (worship). The gods have dispersed me in many places, having many abodes, causing me to pervade (or overpower) many.

4. He who eats food, he who sees, who breathes, who hears the spoken word does so through me alone. Even the non-perceivers of you dwell near me. Hear me! he who is capable of hearing me! I speak to you credible.

5. I speak this myself, which is liked by both gods and men alike, whomever I wish, I make him powerful, well versed in knowledge, a sage and a wise one.

6. The bow I stretch for the arrow for Rudra is for the purpose of killing the hater of Brahman. I do battle for people. I have pervaded heaven and earth.

7. I generate the father on the summit of this (sky). My source is in the waters, in the inner ocean. Then, I spread among all living creatures, alongside the all-pervading, and with the vertex I touch that sky.

8. I only breathe forth, like the wind, while holding together all living creatures. So great (vast) I have become possessing greatness that I am beyond heaven and this earth.

***

YouTube Videos

Devi Suktam by K. Suresh (5 min): https://youtu.be/9Cf30UbYnlg?si=DIfdzzW-A8UPqxlA

Devi Suktam by Sathya Sai official (2 min):

https://youtu.be/riM4g9oTYL8?si=_SvaZr6lcjNaP1vL

Devi Suktam - Vedadhara (3 min): https://youtu.be/YtHQpKSUj_E?si=Cu3TssFH0mf8_bon

Devi Suktam with meaning and commentary - vinnith pullavarayar (18 min):

https://youtu.be/8nmLUZvA_To?si=_ERILnFjyNQmORFs

Vedic chanting class on Devi Suktam and Medha Suktam (35 min):

https://youtu.be/1IBemVyIMWc?si=O-H7stY3xOhRpX11

Devi Suktam (3 min): https://youtu.be/z8n50dWSow0?si=NpaEzmeNuo7lMNIC

Devi Suktam (2 min): https://youtu.be/G3naoS9G_Ms?si=TOtc7D4OntiEHkBY

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Medha Suktam -
Vedic chant for good Memory and Intelligence -
Prayer in praise of Goddess Saraswathi

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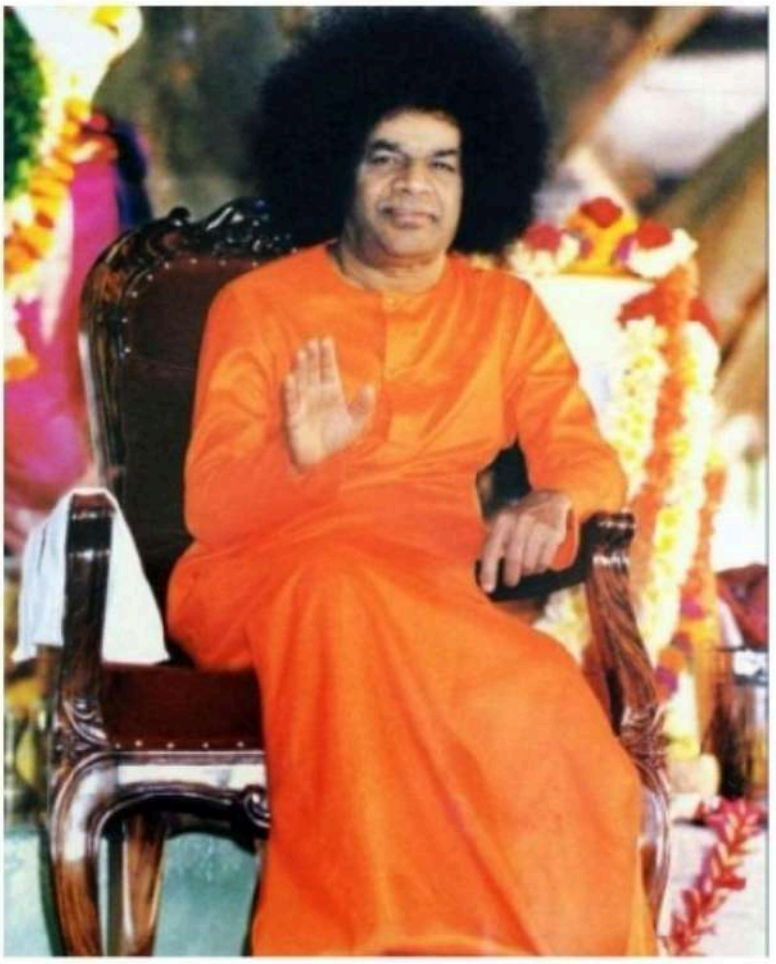
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Medha Suktam.
First, 3 different versions ov Medha Suktam are explained in Wikipedia website.
Then, Medha Suktam in Devanagari is given with meaning. Then, the website of 'speakingtree.in' gives info on two types of this Suktam, and also the versions from RigVeda and Mahanarayana Upanishad.

Links to YouTube videos give the chanting of Medha Suktam by various reputed singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
February 17, 2024
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Medha Suktam

Medha Suktam (Sanskrit: मेधासूक्तम्, romanized: *Medhasūktam*) is a suktam (set of mantras contained in the Vedas) addressed to Medha (wisdom), personified as a goddess. Because goddess Medha is considered as a form of Saraswati, Medha Suktam is quite popular as a hymn to goddess Saraswati; as a prayer seeking wisdom and capability to learn.

There are at least two popular versions of Medha Suktam. One version is a set of six verses from Mahanarayana Upanishad, which forms part of Taittiriya Aranyaka in Krishna Yajurveda. There is one more version comprising nine mantras, which appears as a khila sukta (khilani) to the Rig Veda. There is one more set of five verses in the Atharva Veda, which too reads like a hymn to goddess Medha, but this is not popularly recognized or chanted as such. In essence, Medha Suktam relates to the worship of knowledge visualized as a goddess, and has been commonly chanted as a prayer to Saraswati.

The meaning of the word Medha (in the feminine gender, as used in Medha Suktam) is "power of understanding endowed with consciousness". The other meaning of Medha (in the masculine gender) is Yajna, which is not applicable in this context.

Content

Medha suktam from the Mahanarayana Upanishad is a collective prayer, i.e., the supplicants refer to themselves in the plural. The context suggests that it is recited by a group of students who are pursuing education, spiritual education in particular. It praises the benevolent nature of goddess Medha. It then describes how with the blessings of goddess Medha, one could become a rishi or a brahmajnani (knower of Brahman). The hymn also beseeches Indra, Agni, the two Ashvins, Surya, and also goddess Saraswati to grant Medha (wisdom).

Another popular version of Medha Suktam, which is a supplementary sukta to the Rig Veda, is an individual prayer. It requests sage Angiras, the Saptarishis, Indra, Agni, Brahma, Varuna, the Ashvins, and goddess Saraswati to bestow Medha.

The five verses from Atharvaveda too address a Goddess called Medha, and also seek Medha (wisdom) from Agni, Varuna, and Vayu.

The Medha Suktam from the Vedas are from the centuries before the common era, when the conceptualization of Saraswati as the goddess of knowledge. Though the two popular versions of Medha Suktam explained above also invoke a goddess called Saraswati, the emphasis is more on goddess Medha and on Medha (knowledge) itself. However, as goddess Medha commands the same role as Saraswati, the verses from the Vedas referred to as Medha Suktam, have been popularly accepted and recited as prayers to goddess Saraswati since millennia, with appropriate invocation and conclusive verses added to them.

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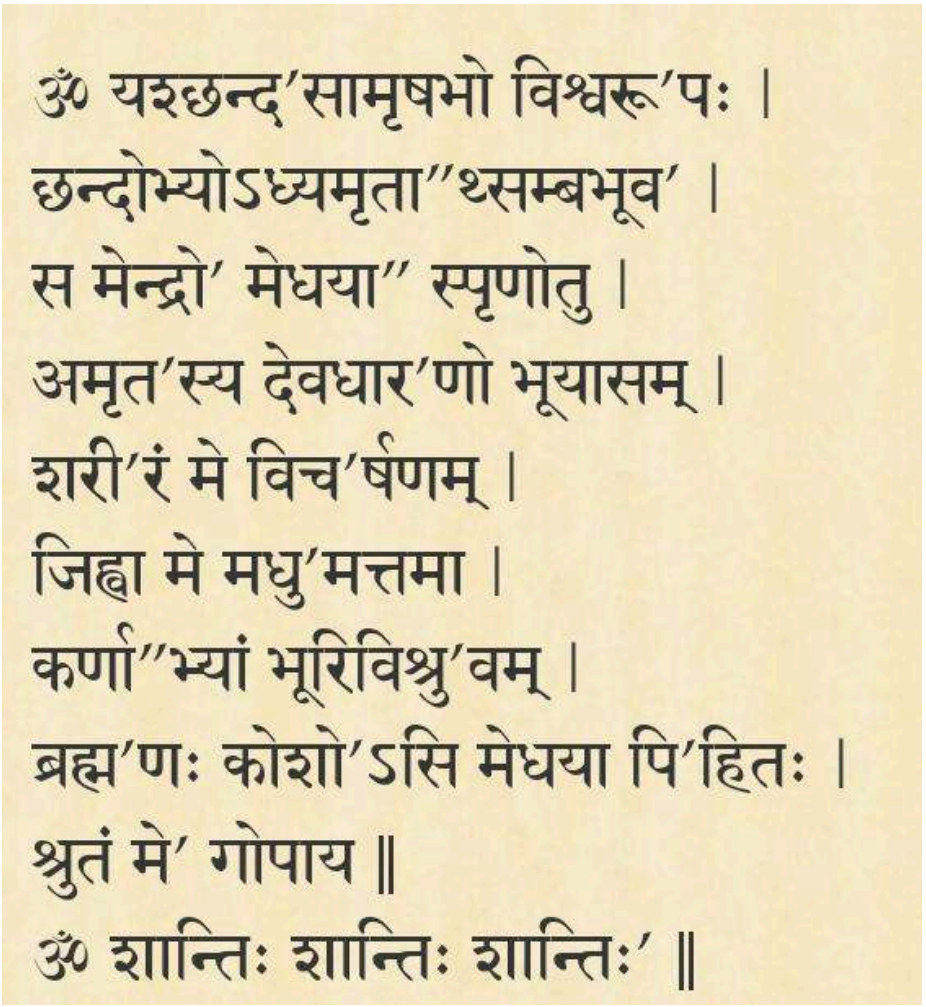
Ref: shlokam.org

Medha Suktam from Yajur Veda


ॐ यश्छन्द'सामृषभो विश्वरू'पः ।
छन्दोभ्योऽध्यमृता''थ्सम्बभूव' ।
स मेन्द्रो' मेधया'' स्पृणोतु ।
अमृत'स्य देवधार'णो भूयासम् ।
शरी'रं मे विच'र्षणम् ।
जिह्वा मे मधु'मत्तमा ।
कर्णा''भ्यां भूरिविश्रु'वम् ।
ब्रह्म'णः कोशो'ऽसि मेधया पि'हितः ।
श्रुतं मे' गोपाय ॥
ॐ शान्तिः शान्तिः शान्तिः' ॥

yascandasāmriśabho viśwaroopah
chhandobhyodhyamritāt sambabhoova
Sa mendro medhayā sprinotu
āmritasya devadhārano bhooyāsam
ṣareeram me vicarśanam
Jihwā me madhumattamā
kharnābhyām bhoori viśruvam
Brahmanah khośoasi medhayāpihitah
ṣrutam me gopāya
ŏm śantih śantih śantih!

May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom! May I be adorned with the knowledge of Brahman that leads to immortality! May my body become strong and vigorous (to practise meditation)! May my tongue always utter delightful words! May I hear much with my ears! Thou art the scabbard of Brahman hidden by worldly taints (not revealed by impure, puny intellects). May I never forget all that I have learnt! Om peace, peace, peace!

ॐ मेधादेवी जुषमा'णा न आगा"द्विश्वाची' भद्रा सु'मनस्य मा'ना ।
त्वया जुष्टा' नुदमा'ना दुरुक्ता"न् बृहद्व'देम विदथे' सुवीरा"ः ।

ḍevi juśamamana na āgath, Viswaci bhadra sumanasyamana,
ṭhvaya juśta juśamana dhurookthan, Brahad vadema vidardhe suveera.

Let the goddess of intellect come here with happiness, she is everywhere and has a happy frame of mind,
May we who were grief stricken, before she came, become greatly intelligent and know the ultimate.

त्वया जुष्ट' ऋषिर्भ'वति देवि त्वया ब्रह्मा'ऽऽगतश्री'रुत त्वया" ।
त्वया जुष्ट'श्चित्रं वि'न्दते वसु सा नो' जुषस्व द्रवि'णो न मेधे ॥

ṭhwaya juśtā riśir bhavathi devi, ṭhwaya brahmagath srirutha thwaya,
ṭhwaya juśtascithramvindathe vasu, Sa no juśasva dravinena medhe.

By your grace one becomes a saint, one becomes learned, one becomes rich,
Showered by your grace one gets different kinds of wealth, and so goddess of wealth, give us wealth and intellect.

मेधां म इन्द्रो॑ ददातु मेधां देवी सर॑स्वती ।
मेधां मे॑ अश्विना॑वुभा-वाध॑त्तां पुष्क॑रस्रजा ।

ṃedham ma indro dadathu, ṃedham devi Saraswathi.
ṃedam may aśvinou ubhavadathām, Puśkarasrajo.

Let Indra give me intelligence, let Saraswathi give me intelligence,
Let the Aswini Kumaras support my intelligence, for they wear the garlands of lotuses.

अप्सरासु॑ च या मेधा गं॑धर्वेषु॑ च यन्मनः॑ ।
दैवीं॑" मेधा सर॑स्वती सा मां॑" मेधा सुरभि॑र्जुषताग् स्वाहा॑" ॥

āapsarāsu ca ya medha, ġandharveśu ca yan mana,
ḍevi medha Saraswathi, Sa mam medha surabhir juśtām svaha.

Apsaras possess intelligence, Gandarwas possess intelligence,
Goddess of intelligence is Saraswathi, let the intelligence spread like fragrance. I offer you without any reservations.
(Svaha is the wife of fire God. We give offerings to her and she gives it to fire, who gives it to devas.)

आमां॑" मेधा सुरभि॑र्विश्वरू॑पा हिर॑ण्यवर्णा जग॑ती जगम्या ।
ऊर्ज॑स्वती पय॑सा पिन्व॑माना सा मां॑" मेधा सुप्रती॑का जुषन्ताम् ॥

āa mām meśa surabhir viswa roopa, ḥiranya varna jagathi jāmya,
ŏorjaswathi payasā pinvamānā, Sa mām medha suprathika juśtām.

Intelligence is glorious in form and is like nectar, Intelligence is golden and pervades the entire universe,
Intelligence is powerful and is sought after continuously, Let it come to me with love and favour me.

मयि॑ मेधां मयि॑ प्रजां मय्यग्निस्तेजो॑ दधातु
मयि॑ मेधां मयि॑ प्रजां मयीन्द्र॑ इंद्रियं द॑धातु
मयि॑ मेधां मयि॑ प्रजां मयि सूर्यो॑ भ्राजो॑ दधातु ॥

ṃayi medham mayi prajam mayagnistejo dadhatu
ṃayi medham mayi prajam mayi indra indriyam dadhatu
ṃayi medham ṃayi prajam mayi suryo brajo dadhatu

May Agni render in me intelligence, continuity of progeny and splendor born of vedic study,
May Indra render in me intelligence, continuity of progeny and virility,
May Surya render in me intelligence, continuity of progeny and prowess that strikes fear in the hearts of enemies.

ॐ हंस हंसाय′ विद्महे′ परमहंसाय′ धीमहि ।
तन्नो′ हंसः प्रचोदया″त् ॥

haṃsa haṃsāya vidmahĕ paramahaṃsāya dheemahi,
tannŏ haṃsaḥ pracŏdayāt.

The great seer who recognizes this "haMsa" and dwells in that "haMsa" is proclaimed as "paramahaMsa". Here the word "haMsa" may refer to "sOham" in one context, which refers to inhalation/exhalation cycles of breath.

ॐ शान्तिः शान्तिः शान्तिः′ ॥

ŏm śantih śantih śantih!

Description

Medha suktam is from Yajur Veda. It is also there in Rig and Atharvana veda.The mantra starts with verses from Taittiriya Upanishad. This is a prayer for one who wants intelligence and initiation in the search of Brahman.

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Ref: speakingtree.in

Medha Suktam - Two hymns to the Goddess of Learning

By Dr. R. Harish

The goddess Medha is considered as a form of Saraswathi (Sarasvati), who is commonly perceived as the goddess of learning. Thus, Medha Suktam is popularly recited as a prayer to goddess Saraswathi.

The term medha (in the feminine gender) refers to memory, power of retention, intelligence and discrimination. In the vedas, Medha is considered as a goddess; and there are hymns (i.e., suktas - sets of verses) praying her to grant medha (i.e., the capabilities of memory, intellect, etc.). These capabilities are essential for the study of all knowledge (vidya), whether it be para vidya (spiritual or vedic/divine knowledge) or apara vidya (other kinds of material knowledge).

Medha Suktam does not ask the goddess directly for vidya (i.e., education or knowledge), but prays her for the ability to acquire vidya (i.e., the abilities of memory and intellect). Thus, regular recitation of Medha Suktam, with concentrated devotion, is advocated for sharpening one's capabilities for the pursuit of education.

There are in fact two hymns (i.e., suktas) drawn from two different vedas, which are recognized and chanted as Medha Suktam (hymn to Goddess Medha).

One version of Medha Suktam is a set of six verses in anuvaakas (sections) 41 to 44 of Mahanarayana Upanishad. This upanishad forms the 10th chapter of Taittiriya Aranyaka, in the Taittiriya shaakha (recension) of Krishna Yajurveda. This we shall identify as **Medha Suktam from Mahanarayana Upanishad.**

Another version of Medha Suktam appears as a khila sukta (i.e., a supplementary sukta, not part of the main text) to Rig Veda, after the fourth mandala (canto). This version has nine mantras (verses) and we shall refer to it as **Medha Suktam from the Rig Veda.**

There is also another set of five verses from Atharva Veda (VI-108-1 to 5), which too is a hymn to goddess Medha, though not popularly recognized as such. All three of these suktas (sets of verses) follow a similar theme. They pray to goddess Medha for intellect and

wisdom, appealing to her and praising her in various ways. In addition to these suktas, there are also single verses or couplets to Medha at various places in different vedas. In fact, a few of the verses contained in the two Medha Suktams referred to above, are also repeated individually elsewhere.

Brief explanations and translations of the two acknowledged versions of Medha Suktam are provided in the companion blogs – "Medha Suktam (A Hymn to Goddess Saraswathi) - From Mahanarayana Upanishad" (https://www.speakingtree.in/b-log/medha-suktam-from-mahanara- yana-upanishad) and "Medha Suktam (A Hymn to Goddess Saraswathi) - From the Rig Veda" (https://www.speakingtree.in/b-log/medha-suktam-from-the-rig-- veda) by the same author.

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Ref: speakingtree.in

Medha Suktam- A hymn to Goddess Saraswathi from Rig Veda

Medha Suktam is popularly chanted as a hymn to Saraswathi (the goddess of learning), and is recommended particularly for those in the path of education and knowledge.

This is the second of two sequels to "Medha Suktam – Two Hymns to the Goddess of Learning" (https://www.speakingtree.in/b- log/medha-suktam-two-hymns-to--the-goddess-of-learning) by the same author. The version of Medha Suktam presented and translated here comprises nine verses attached to the fourth mandala (canto) of the Rig Veda. It is a khila sukta (i.e., a supplementary sukta, not being part of the main text).

There is one more Medha Suktam in the Mahanarayana Upanishad in Krishna Yajurveda, which is covered in a separate blog by the same author (https://www.speakingtree.in/b-log/medha-suktam-from-mahanara- yana-upanishad). There is significant similarity of content between the two Medha Suktas.

Medha Suktam is a sukta (i.e., a hymn) addressed to Medha, the goddess of memory, intelligence and power of discrimination. The term medha is also used to refer to these capabilities, which are essential for the study of all knowledge (vidya), whether it be para vidya (spiritual or vedic knowledge) or apara vidya (other kinds of material knowledge). The goddess Medha is considered as a form of Saraswathi, who is commonly worshipped as the goddess of learning. Thus, Medha Suktam is popularly recited as a prayer to goddess Saraswathi, invoking her for being blessed with intelligence and wisdom.

Given below is a transliteration and simple translation of the nine mantras which form the rigvediya Medha Suktam, a supplementary sukta attached to the Rig Veda.

This sukta uses the term Medha as many as fifteen times, primarily with the implied meaning of ‘intelligence’. However, Medha is also used directly to refer to a goddess once in the eighth verse. The sixth and seventh verses too address a devi (goddess).

0Medha Suktam is popularly chanted as a hymn to Saraswathi (the goddess of learning), and is recommended particularly for those in the path of education and knowledge.

This is the second of two sequels to “Medha Suktam – Two Hymns to the Goddess of Learning” (https://www.speakingtree.in/b- log/medha-suktam-two-hymns-to--the-goddess-of-learning) by the same author. The version of Medha Suktam presented and translated here comprises nine verses attached to the fourth mandala (canto) of the Rig Veda. It is a khila sukta (i.e., a supplementary sukta, not being part of the main text).

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1. om medhaam mahyamangiraso medhaam saptharishayoo daduhu

Medhaamindrashchaagnishcha medhaam dhaathaa dadaathu me

Angirasa (a sage known as the mediator between men and gods) gives me intelligence. The seven sages (extolled in the vedas) give me intelligence. Indra (king of gods) and Agni (god of fire) give me intelligence. Let the creator (Brahma) give me intelligence.

2. medhaam me varuNo raajaa medhaam devii sarasvathii

medhaam me ashvinou devaavaadhaththaam pushkarasrajaa

May king Varuna (the god of waters and rains), goddess Saraswathi and the two Ashwin gods (twin gods of medicine) bedecked with lotus garlands bestow intelligence on me.

3. yaa medhaapsarassu gandharveshu cha yanmanah

daivii yaa maanushii medhaa saa maamaavishathaadimaam

That intelligence which is among the apsaras (celestial female dancers), and the mind of the gandharvas (celestial male musicians), whether divine or human intelligence, may that enter me here.

4. yanme noktham thadramathaam shakaiyam yadanubuve nishaamatham nishaamahe

mayi vratham saha vratheshu bhuuyaasam brahmaNaa sangamemahi

That which I have learnt, let that be gratified to me. Whatever I am learning should be fruitful to me. I behold/perceive/hear (knowledge) what has already been perceived/heard (by others). Let me be engaged in a religious act (i.e., 'vrata' of learning) with avowed observance; and may I be in the company of Brahman (i.e., let me acquire knowledge of Brahman).

5. shareeram me vichakshanam vaangme madhumad-duhaam

avruddhamahamasou suuryoo brahmaNaanii sthhaha shrutham me maa prahaasiih

May my body be clear sighted (i.e., I be healthy and wise), my speech be like sweet milk, I be young, and retain what I learn (like this sun who is situated in Brahman). My knowledge/scholarship may not be derided/ridiculed.

6. medhaam devii manasaa rejamaanaam gandharvajusthaam prathi no jushasva

mahyam medhaam vada mahyam shriyam vada medhaavii bhuuyaasama jaraa jarishNu

May the goddess grant me intelligence, analysed by the mind. Being pleased by the gandharvas, may she in turn be pleased with me. Declare intelligence for me! Announce wealth for me! May I become intelligent and overcome old age.

7. sadaspathimadbhutham priyamindrasya kaamyam sanim medhaamayaasisham

You have granted desires of that Indra, who is the master of the assembly and who likes miracles. Please grant me the same capability and intelligence.

8. yaam medhaam devaganaah pitharashchopaasathe

thayaa maamadya medhayaagne medhaavinam kuru

That Medha (goddess of intelligence), whom the group of gods and ancestors worship, O Agni, from her intelligence, make me intelligent today.

9. medhaavyaham hamsumanaah supratheekaha shraddhaathmanaah sathyamathih sushevaha

Mahaayashaa dhaarayishnuhu pravakthaa bhuuyaasamasmai sharayaa prayooge

May I be possessed of intelligence, having a good mind, with pleasant disposition, with a mind full of faith, with a truthful intellect, with great fame, being a bearer/sustainer (of knowledge) and an expounder in the propagation of this (knowledge).

Also refer "Medha Suktam (A Hymn to Goddess Saraswathi) - From Mahanarayana Upanishad" (https://www.speakingtree.in/b- log/medha-suktam-from-mahanara-yana-upanishad) by the same author.

*****

Ref: speakingtree.in

Medha Suktam - A hymn to Goddess Saraswathi from Mahanarayana Upanishad

Medha Suktam is popularly chanted as a hymn to Saraswathi (the goddess of learning), and is recommended particularly for those in the path of education and knowledge.

This is the first of two sequels to “Medha Suktam – Two Hymns to the Goddess of Learning” (https://www.speakingtree.in/b- log/medha-suktam-two-hymns-to-- the-goddess-of-learning) by the same author. The version of Medha Suktam presented and translated here comprises six verses from anuvaakas (sections) 41 to 44 of Mahanarayana Upanishad. This Upanishad forms the 10th chapter of Taittiriya Aranyaka, in the Tiattiriya shaakha (recension) of Krishna Yajurveda. There is one more Medha Suktam – a khila sukta (supplementary sukta) to the Rig Veda, which is covered in a separate blog by the same author (https://www.speakingtree.in/b- log/medha-suktam-from-the-rig-- veda).

Medha Suktam is a sukta (i.e., a hymn) addressed to Medha, the goddess of memory, intelligence and power of discrimination. The term medha is also used to refer to these capabilities, which are essential for the study of all knowledge (vidya), whether it be para vidya (spiritual or vedic knowledge) or apara vidya (other kinds of material knowledge). The goddess Medha is considered as a form of Saraswathi, whom is commonly worshipped as the goddess of learning. Thus, Medha Suktam is popularly recited as a prayer to goddess Saraswathi, invoking her for being blessed with intelligence and wisdom.

Given below is a transliteration and simple translation of the six verses in Mahanarayana Upanishad, which are collectively chanted as Medha Suktam.

This sukta refers to Medha as a ‘goddess’ on three occasions, and as ‘intelligence’ as many as ten times. The term Sarasvathii is used once as a goddess and once to represent divine knowledge.

This version of Medha Suktam is more widely known than the one in the Rig Veda. This version is a collective prayer, where the supplicants refer to themselves in the plural. The Medha Suktam which appears as a supplement to the Rig Veda is primarily an individual prayer.

1. medhaadevii jushamaaNaa na aagaad-vishvaachii bhadraa sumanasyamaanaa

thvayaa jushtaa nudamaanaa durukthaan bruhadvadema vidathhe suviiraah

Goddess of intellect, being pleased, may come to us - who penetrates the entire universe, who is auspicious and who has a favourable mental disposition. Being gratified by you, we have cast away purposeless talk, and having gained knowledge (having been enlightened), we speak of the supreme (i.e., brahman), with heroic sons and disciples.

2. thvayaa jushta rishirbhavathi devi thvayaa brahmaagathashriirutha thvayaa

thvayaa justhashchitram vindathe vasu saa-no jushasva dravino na medhe

O goddess, gratified by you, one becomes a rishi (seer), a brahma (i.e., a brahmana or a knower of brahman) and further becomes possessed of wealth. Being favoured by you, one obtains varieties of wealth. O that Medha, favour us with wealth.

3. medhaam ma indro dadaathu medhaam devii sarasvathii

medhaam me ashvinaavubhaavaadhaththaam pushkarasrajaa

May Indra (the king of gods) grant me intelligence, (and may) goddess Saraswathi (grant me) intelligence. May the two Ashwins (physicians of the gods), who are adorned in lotus garlands, deposit intelligence in me.

4. apsaraasu cha yaa medhaa gandharveshu cha yanmanah

daivii medhaa sarasvathii saa maam medhaa surabhir-jushathaam svaahaa

That capability which is in the apsaras (female celestial dancers), the mental competence in the gandharvas (male celestial musicians), and intelligence of the divine vedic lore, may that fragrant intelligence favour me; – svaahaa! (an exclamation used when offering oblations to the gods).

5. aa maam medhaa surabhirvishvaruupaa hiranyavarnaa jagathii jagamyaa

uurjasvathii payasaa pinvamaanaa saa maam medhaa suprathiikaa jushanthaam

(Let that) knowledge come to me - which is fragrant, which is representative of the entire universe, which is of golden/shining letters, which is all-pervading and which is worth going after. May that Medha, who is possessed of energy, who nourishes me with milk (of knowledge), favour me with a pleasant disposition.

6. mayi medhaam mayi prajaam mayyagnisthejo dadhaathu

mayi medhaam mayi prajaam mayiindra indriyam dadhaathu

mayi medhaam mayi prajaam mayi suuryo bhraajo dadhaathu

May Agni (god of fire) bestow in me intellect, progeny and glow (of knowledge). May Indra (king of gods) bestow in me intellect, progeny and power of the senses. May Surya (sun god) bestow in me intellect, progeny and brilliance (of knowledge).

A recitation of the above is often concluded with the Hamsa-Gayatri mantra, which is given below.

om hamsa hamsaaaya vidmahe

paramahamsaaya dhiimahi

thanno hamsah prachodayaath

om shaanthih shaanthih shaanthihi

May we realise that hamsa (i.e., our individual atman as hamsa). May we meditate upon that paramahamsa (the supreme self). May hamsa illumine us. Peace, peace, peace.

The term hamsa (which means swan) is used to represent the power to discriminate, based on hamsa-ksheera nyaaya, the supposed ability of the mythical swan to drink milk (absorb what is relevant), leaving out the water (leave out what is irrelevant). This is a prayer seeking the power of discrimination; and also draws attention to the understanding of individual atman (hamsa) and the paramatman (paramahamsa).

Also refer "Medha Suktam (A Hymn to Goddess Saraswathi) - From the Rig Veda" (https://www.speakingtree.in/b- log/medha-suktam-from-the-rig-- veda) by the same author.

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Ref: celextel.org

Medha Suktam

Medha Suktam
Translated by P. R. Ramachander

[Medha Suktha is an ode to the capacity of clear understanding. Medha can be also translated as genius. This medha Suktha is a part of Mahanarayana Upanishad. There seems to be Medha Sukthas in Rig Veda and Atharva Veda also. I have taken this Suktha text from the book by RL Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore.]

Devi jushamana na aagath,
Viswachi bhadra sumanasyamana,
Thvaya jushta jushamana dhurookthan,
Brahad vadema vidardhe suveera.

Let the goddess of intellect come here with happiness,
She is everywhere and has a happy frame of mind,
May we who were grief stricken, before she came,
Become greatly intelligent and know the ultimate.

THwaya jushtaa rishir bhavathi devi,
Thwaya brahmagath srirutha thwaya,
Thwaya jushtaschithramvindathe vasu,
Sa no jushasva dravinena medhe.

By your grace one becomes a saint,
One becomes learned, one becomes rich,
Showered by your grace one gets different kinds of wealth,
And so goddess of wealth, give us wealth and intellect.

Medham ma indro dadathu,
Medham devi Saraswathi.
Medam may ashvinou ubhavadathaam,
Pushkarasrajo.

Let Indra give me intelligence,
Let Saraswathi give me intelligence,
Let the Aswini Kumaras support my intelligence,
For they wear the garlands of lotuses.

Aapsaraasu cha ya medha,
Gandharveshu cha yan mana,
Devi medha Saraswathi,
Sa mam medha surabhir jushtaam
svaha.

Apsaras posses intelligence,
Gandarwas possess intelligence,
Goddess of intelligence is Saraswathi,
Let the intelligence spread like fragrance
I offer you without any reservations.*
* Svaha is the wife of fire God. We give offerings to her and she gives it to fire, who gives it to devas.

Aa maam mesha surabhir viswa roopa,
Hiranya varna jagathi jaamya,
OOrjaswathi payasaa pinvamaanaa,
Sa maam medha suprathika jushtaam.

Intelligence is glorious in form and is like nectar,
Intelligence is golden and pervades the entire universe,
Intelligence is powerful and is sought after continuously,
Let it come to me with love and favour me.

******

YouTube Videos

Medha Suktam (3 min): https://youtu.be/32l9dyXQJoI?si=H-loZ6XHQHnJlsWL

Medha Suktam (3 min): https://youtu.be/CDdZB8gK3Jg?si=8kyXGH5EkkXOgh0P

Medha Suktam …etc(31 min): https://youtu.be/2aAmL7tQkEE?si=Cb9n5TA8Q6ja5BCa

Medha Suktam- Kannada (2 min): https://youtu.be/QOGpM8yt7XA?si=bNTr7G93FYCkfGCc

Medha Suktam (4 min): https://youtu.be/sgjxLw-z95A?si=afvG_dNG9I0WB2AQ

Medha Suktam (3 min): https://youtu.be/m3Df_Jcc3Nc?si=W1yqW6gfChwbVKtU

Medha Suktam (2 min): https://youtu.be/mYT7FhBkrAE?si=DnGXfZ_t9HP2zHW6

Medha Suktam- Prasanthimandir chant (3 min):
https://youtu.be/PYID74PCYcs?si=tmFjUIgFcrlZXAZg

ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Nasadiya Suktam - Hymn of Creation from Rig Veda

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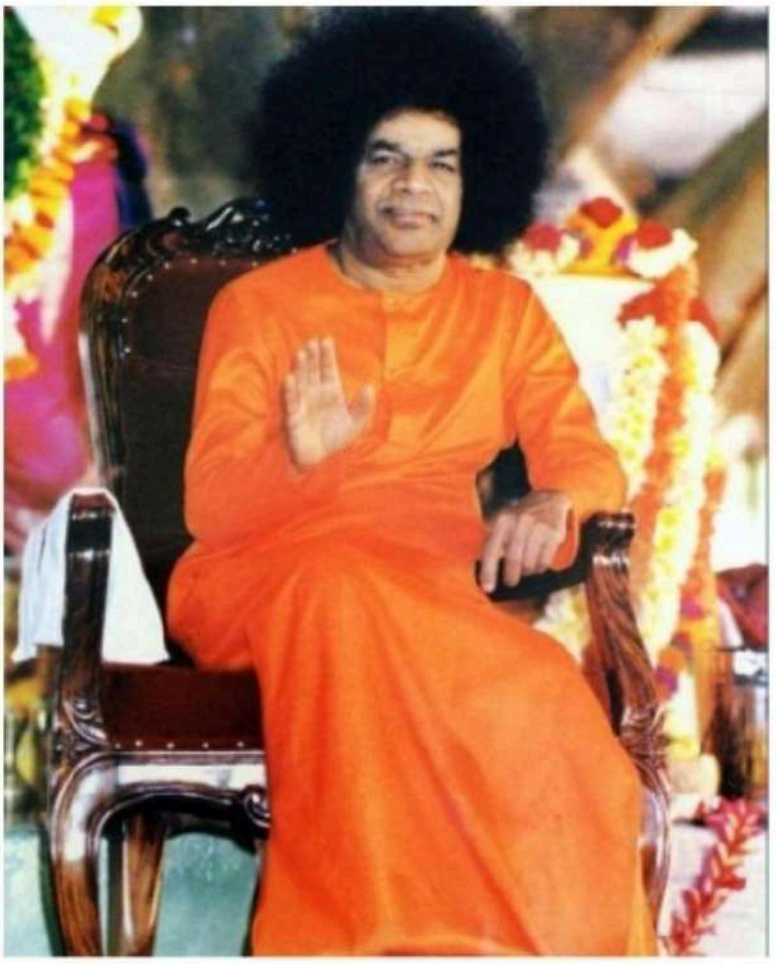
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Nasadiya Suktam or the Hymn of Creation from Rig Veda..
Nasadiya Suktam, it's Text, metre, and interpretation are explained in Wikipedia website.
Then, Nasadiya Suktam in Devanagari is given with meaning. Then, the website of 'speakingtree.in' gives info in detail on this Suktam….text, interpretation, commentary on Hymn of Creation, vedantic interpretations etc.Next, similarity (or identity) of Big Bang Theory with Nasadiya Suktam is explained.
Links to YouTube videos give the chanting of Nasadiya Suktam by various reputed singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
February 18, 2024
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Ref: Wikipedia

Nasadiya Sukta

The **Nāsadīya Sūkta** (after the incipit *ná ásat*, or "not the non-existent"), also known as the **Hymn of Creation**, is the 129th hymn of the 10th mandala of the Rigveda (10:129). It is concerned with cosmology and the origin of the universe.

> Nasadiya Sukta (Hymn of non-Eternity, origin of universe):
>
> There was neither non-existence nor existence then;
> Neither the realm of space, nor the sky which is beyond;
> What stirred? Where? In whose protection?
>
> There was neither death nor immortality then;
> No distinguishing sign of night nor of day;
> That One breathed, windless, by its own impulse;
> Other than that there was nothing beyond.
>
> Darkness there was at first, by darkness hidden;
> Without distinctive marks, this all was water;
> That which, becoming, by the void was covered;
> That One by force of heat came into being;
>
> Who really knows? Who will here proclaim it?
> Whence was it produced? Whence is this creation?
> Gods came afterwards, with the creation of this universe.
> Who then knows whence it has arisen?
>
> Whether God's will created it, or whether He was mute;
> Perhaps it formed itself, or perhaps it did not;
> The Supreme Brahman of the world, all pervasive and all knowing
> He indeed knows, if not, no one knows
>
> —*Rigveda* 10.129 (Abridged, Tr: Kramer / Christian)[3]

Nasadiya Sukta begins with the statement: "Then, there was neither existence, nor non-existence." It ponders when, why, and through whom the universe came into being in a

contemplative tone, and provides no definite answers. Rather, it concludes that the gods too may not know, as they came after creation, and that even the surveyor of that which has been created, in the highest heaven may or may not know. To this extent, the conventional English title *Hymn of Creation* is perhaps misleading, since the verse does not itself present a cosmogony or creation myth akin to those found in other religious texts, instead provoking the listener to question whether one can ever know ALL the details of origins of the universe.

Interpretations

The hymn has attracted a large body of literature of commentaries both in Indian darsanas and in Western philology. The hymn, as Mandala 10 in general, is late within the Rigveda Samhita, and expresses thought more typical of later Vedantic philosophy. Even though untypical of the content of the Vedic hymns, it is one of the most widely received portions of the Rigveda. An atheist interpretation sees the Creation Hymn as one of the earliest accounts of skeptical inquiry and agnosticism. Astronomer Carl Sagan quoted it in discussing India's "tradition of skeptical questioning and unselfconscious humility before the great cosmic mysteries.

The text begins by paradoxically stating "not the non-existent existed, nor did the existent exist then" (*ná ásat āsīt ná u sát āsīt tadânīm*), paralleled in verse 2 by "then not death existed, nor the immortal" (*ná mṛtyúḥ āsīt amṛtam ná tárhi*). But already in verse 2 mention is made that there was "breathing without breath, of its own nature, that one" *ânīt avātám svadháyā tát ékam*). In verse 3, being unfolds, "from heat (tapas) was born that one" (*tápasaḥ tát mahinâ ajāyata ékam*). Verse 4 mentions desire (kāma) as the primal seed, and the first poet-seers (kavayas) who "found the bond of being within non-being with their heart's thought".

Karel Werner describes the author's source for the material as one not derived from reasoning, but a "visionary, mystical or Yogic experience put into words."[8]

Brereton (1999) argues that the reference to the sages searching for being in their spirit is central, and that the hymn's gradual procession from non-being to being in fact re-enacts creation within the listener (see *sphoṭa*), equating poetic utterance and creation (see śabda).

Metre

Nasadiya Sukta consists of seven trishtubhs, although para 7b is defective, being two syllables short,

> *yádi vā dadhé yádi vā ná*
>
> "if he has created it; or if not [...]"

Brereton (1999) argues that the defect is a conscious device employed by the rishi to express puzzlement at the possibility that the world may *not* be created, parallel to the syntactic defect of pada 7d, which ends in a subordinate clause without a governing clause:

> *só aṅgá veda yádi vā ná véda*
>
> "he verily knows; or may be he does not know “

Text and Translation

Devanagari	Transliteration	Translation (Basham 1954)
नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् |	1. nā́sad āsīn nó sád āsīt tadā́nīṃ	1. Then even non-existence was not there, nor
	nā́sīd rájo nó víomā paró yát	existence,
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥ १॥	kím ávarīvaḥ kúha kásya śármann	There was no air then, nor the space beyond it.
	ámbhaḥ kím āsīd gáhanaṃ gabhīrám	What covered it? Where was it? In whose keeping?
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः |	2. ná mṛ́tyúr āsīd amṛ́taṃ ná tárhi	Was there then cosmic fluid, in depths unfathomed?
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किञ्चनास ॥२॥	ná rā́triyā áhna āsīt praketáḥ	2. Then there was neither death nor immortality
	ā́nīd avātáṃ svadháyā tád ékaṃ	nor was there then the torch of night and day.
तम आसीत्तमसा गूहळमग्रे प्रकेतं सलिलं सर्वाऽइदम् |	tásmād dhānyán ná paráḥ kíṃ canā́sa	The One breathed windlessly and self-sustaining.
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥	3. táma āsīt támasā gūháḷam ágre	There was that One then, and there was no other.
	apraketáṃ salilā́ṃ sárvam ā idám	
कामस्तदग्रे समवर्ततााधि मनसो रेतः प्रथमं यदासीत् |	tuchyénābhú ápihitaṃ yád ā́sīt	3. At first there was only darkness wrapped in darkness.
	tápasas tán mahinā́jāyataíkam	All this was only unillumined cosmic water.
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥४॥		That One which came to be, enclosed in nothing,
	4. kā́mas tád ágre sám avartatā́dhi	arose at last, born of the
तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीत् |	mánaso rétaḥ prathamā́ṃ yád ā́sīt	power of knowledge.
	sató bándhum ásati nír avindan	4. In the beginning desire descended on it -
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥५॥	hṛ́dí pratī́ṣyā kaváyo manīṣā́	that was the primal seed, born of the mind.
	5. tiraścī́no vítato raśmír eṣām	The sages who have searched their hearts with wisdom
को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः |	adháḥ svid āsī́d upári svid āsīt	know that which is, is kin to
अर्वाग्देवा अस्य विसर्जनेनाथा को		

वेद यत आबभूव ॥६॥	retodhắ āsan mahimắna āsan	that which is not.
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न |	svadhắ avástāt práyatiḥ parástāt	5. And they have stretched their cord across the void, and know what was above, and what below.
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥७॥	6. kó addhắ veda ká ihá prá vocat kúta ấjātā kúta iyáṃ vísr̥ṣṭiḥ arvắg devắ asyá visárjanena áthā kó veda yáta ābabhűva	Seminal powers made fertile mighty forces. Below was strength, and over it was impulse. 6. But, after all, who knows, and who can say
	7. iyáṃ vísr̥ṣṭir yáta ābabhűva yádi vā dadhé yádi vā ná yó asyắdhyakṣaḥ paramé vyoman só aṅgá veda yádi vā ná véda	Whence it all came, and how creation happened? the gods themselves are later than creation, so who knows truly whence it has arisen?
		7. Whence all creation had its origin, the creator, whether he fashioned it or whether he did not, the creator, who surveys it all from highest heaven, he knows — or maybe even he does not know.

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Ref: sanskritdocuments.org

नासदीय सूक्त (ऋग्वेद)

नास॑दासी॒न्नो सदा॑सीत्त॒दानी॑ं नासी॒द्रजो॒ नो व्यो॑मा प॒रो यत् ।
किमाव॑रीव॒: कु॒ह॒ कस्य॒ शर्म॒न्नम्भ॒: किमा॑सी॒द्गह॑नं गभी॒रम् ॥ १॥

Then even nothingness was not, nor existence,
There was no air then, nor the heavens beyond it.
What covered it? Where was it? In whose keeping
Was there then cosmic water, in depths unfathomed?

न मृ॒त्युरा॑सीद॒मृतं॑ न तर्हि॒ न रात्र्या॒ अह्न॑ आसीत्प्रके॒तः ।

आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥ २॥

Then there was neither death nor immortality
nor was there then the torch of night and day.
The One breathed windlessly and self-sustaining.
There was that One then, and there was no other.

तम आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥ ३॥
At first there was only darkness wrapped in darkness.
All this was only unillumined water.
That One which came to be, enclosed in nothing,
arose at last, born of the power of heat.

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥ ४॥

In the beginning desire descended on it -
that was the primal seed, born of the mind.
The sages who have searched their hearts with wisdom
know that which is is kin to that which is not.

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन्महिमान आसन्स्वधा अवस्तात्प्रयतिः परस्तात् ॥ ५॥

And they have stretched their cord across the void,
and know what was above, and what below.
Seminal powers made fertile mighty forces.
Below was strength, and over it was impulse.

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥ ६॥

But, after all, who knows, and who can say
Whence it all came, and how creation happened?
the gods themselves are later than creation,
so who knows truly whence it has arisen?

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्सो अङ्ग वेद यदि वा न वेद ॥ ७॥

Whence all creation had its origin,
he, whether he fashioned it or whether he did not,
he, who surveys it all from highest heaven,
he knows - or maybe even he does not know.

This is the famous नासदीय सूक्त **the 129-th sUkta of the 10-th mandala of the Rigveda . It has been translated and**

discussed by many scholars and there have been volumes dedicated to just this one sUkta . The current translation is by A . L. Basham, from his book entitled ``The Wonder that was India".

Encoded and proofread by Avinash Sathaye sohum at ms.kyu.edu
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Ref: TV mantras.wordpress.com

Origin of the Universe

Questions regarding the origin of the universe; its creation; the birth of the earth and all its inhabitants; etc. have continued to remain unanswered. However, religions attribute everything that is inconceivable and unknown, to an invisible ‘god’ who, according to them, lives in heaven that they believe exists high up in the skies. Most organised religions are based on this dualistic ‘god’ concept.

One of the important organised religions of the world teaches its followers that creation took place over a period of six days, during which, night and day were created on the second ‘day’ but the sun, moon and the stars in the sky were created in the fourth ‘day’! This makes it quite difficult to understand what the separating element between day and night could have been even before the sun was created. Another important world religion too is based on the six-day creation story, however, their book says that ‘god created the earth in two days; took four days to place mountains on it, nourish it, and bless it; and it took two more days to create the stars and the seven heavens. Two plus four plus two equals eight, not six! Well, they also commanded followers never to disbelieve or question the book. How convenient!

An organised religion has a set of rules and conditions, that every follower is expected to follow. Those who go against the rules of the religion are called heretics and apostates, who deserve severe punishment. Whereas a person who really believes in something because he or she is told to do so, does not use their power of thinking and reasoning at all, and this is exactly what is wanted out of them by their religious leaders because it makes controlling them and ruling over them easy. When you believe that what you believe in is right, you automatically come to the conclusion that all others are wrong. This causes those who believe in a particular dogma to hate those who don’t.

The very idea of ‘god’ being separate from nature is the core principle of organised religions. Followers of such religions and cults are brainwashed to believe that a particular ‘god’ created them, and he expects people to revere him. They are warned against going against the authorities, saying that if they did so, they would be going against the will of ‘god’ who was the one who put all those people in power. Right from the time they were little children, they were made to believe that those who don’t abide by the commandments of God, will be punished in hell forever, but those who are sincere in their religion will be lavishly rewarded in heaven after death. Therefore, according to organised religions, the way to avoid hell and ensure a place in heaven, is to be devoutly religious by refraining from thinking and asking

questions, by obeying the clergy (who work for the authorities), and paying taxes to the religious organisation they are a part of.

On the other hand, the Sanatana Dharma or Hinduism, which was not founded or created by any individual, is a beginningless and endless way of life with a strong value system that in no way restricts the spiritual freedom of sincere seekers. In fact, even Krishna, in the final chapter of the Srimad Bhagavad Gita, asked Arjuna to use the knowledge he had gained from Krishna and to act as per his own wish.
SBG 18:63 I have taught you the secret wisdom, which is deeper than all that is confidential and profound. Reflect fully on what I declared to you and do what you wish to do.

Seeking the truth by taking the help of scriptures, teachers and the experiences that life offers, is the prime goal of followers of the Sanatana Dharma.

Freedom of thought, hunger for knowledge, always being awestruck by nature and experiencing oneness with the entire system, help a seeker achieve a much higher state of consciousness in which, nothing matters to them or bothers them because they are continuously evolving. That state is nothing short of inexplicable bliss, which is priceless.

The Nasadiya Sukta is a set of seven Shlokas of the 129th Hymn from the 10th Mandala of the Rig Veda. It starts and ends with questions regarding creation. It does not say that 'god' made the universe, the stars, the sun, the moon, the earth, the plants, the animals, and the humans, but on the contrary, it asks how anyone could know how and when creation happened, because everything and all beings including the 'devas' or 'god', would have appeared only after the universe came into existence! The Sanatana Dharma is the highest and the most rational as well as scientific philosophy, unlike organised religions that stand on fairy tales and bedtime stories. Being born into a family following such an advanced way of thinking could be either a stroke of chance or, the result of the person's excellent past Karma. The latter possibility seems to be more convincing. Karmically evolved are those who were born into Sanatana Dharmic families. **Do thank yourself if you were born in one.** It couldn't have happened but for your good past Karma.

The unfortunate part, however, is that despite being born into Dharmic families, many people still want to cling on to sectarian ideas; to babas and swamis; to ashrams and mutts, etc. instead of opening their hearts, minds and souls to seek and experience the truth.

The human mind, which can be the source of unimaginable force, is most difficult to control. A seeker's mind is filled with countless questions, which makes it challenging to control it and calm it down. The twelfth chapter of the Srimad Bhagavad Gita is one that is dedicated to teaching devotion and focus. It is in this chapter that Krishna talks about the need for humans to worship the Supreme Brahman, or Krishna, with a form because the human mind cannot imagine anything that is formless.

SBG 12:05 Those whose minds are set on an unmanifested and impersonal Absolute Power face difficulties in reaching the goal. This is because people always identify with the body and when there is no perceptible form, it is difficult to perceive.

All beings are a part of the omnipresent One. It is this understanding that takes people hundreds if not thousands of Janmas or lifetimes to realise and comprehend.

We are all part of the same Supreme Divine Energy but occupying different 'containers' called bodies. Oneness with the Supreme Being can be experienced through knowledge, right action, 'egoless' devotion and meditation.

The Nasadiya Sukta नासदीय सूक्तः **– The Quest about creation**

नासदासीन्नो सदासीत्तदानीम् नासीद्रजो नो व्यौमा परो यत्।
किमावरीवः कुह कस्य शर्मन्नंभः किमासीद्गहनं गभीरम्॥१॥
naasadaa-siinno sadaa-siit tadaaniim naasiidrajo no vy-o-maa paro yat |
kimaavariivah kuha kasya sharmannambhah kim-aa-siidgahanam gabhiiram ||*1*||
There was neither existence nor non-existence, neither matter nor space
What covered it? Where was it? What was its purpose? What protected it? Who was the master of the cosmic water (space plasma) that was dense and deep?

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किञ्चनास॥२॥
na mrutyur-aa-siidamritam na tarhi na raatryaa annha-aasiit praketaha |
aan-ii-davaatam svadhayaa tadekan-tasm-aa-ddhaanyanna parah-kinchanaasa ||*2*||
There was neither death nor immortality and nothing to separate night and day,
That One existed enclosed in nothingness, there was only that One and no other.

तम आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदं।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम्॥ ३॥
tama aasiit tamasaa guuL hamagre-e'praketam salilam sarvamaa idam |
tuchhyenaabh-vapihitam –yadaasiit-tapasastan-mahinaa jaa-yataikam-m || *3* ||
Darkness covered darkness, all this was hidden intelligence in cosmic water (Space Plasma)
And the One enclosed in nothing arose from the power of heat.

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्।
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा॥४॥
kaamastadagre sama-varta-taa-dhimanaso retah prathamam- yadaasii-t |
sato bandhuma-sati niravindan hrudi pratiishy-aa kava-y-o manishaa ||*4*||
Desire entered and the primal seed appeared from the cosmic mind.
The wise who searched deep within their heart could discern between that which is and that which is not

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी दुपरि स्विदासी त्।
रेतोधा आसन्महिमान आसन्त्स्वधा आवस्तात्प्रयतिः परस्तात्॥५॥
tirash-chiino vitato rashmir-e-shaamadhah svidaasiii dupari svidaasiii ta |
retodhaa –aa-sanmahimaana aasantsvadhaa aavastaatprayatih parast-aat ||*5*||
From the primal seed sprang crisscross rays holding all the forces above and below.
The strong powers made fertile forces with strength below and impulse above.

को अ॒द्धा वे॑द॒ क इ॒ह प्र वो॑च॒त्कुत॒ आ जा॑ता॒ कुत॑ इ॒यं वि॑सृ॒ष्टिः।
अ॒र्वाग्दे॒वा अ॒स्य वि॒सर्ज॑ने॒नाथा॒ को वे॑द॒ यत॑ आब॒भूव॑॥६॥
ko addhaa v-e-da ka iha pra v-o-chatkuta aaj-aa-taa kuta iyam visrushtihi |
arvaagdevaa asya visarjanenaathaa ko v-e-da yata aababhuuvaa ||*6* ||
Who can say and know where all this came from and how all this came to be?
The 'devas' ('gods) came after all this manifested so who knows where all this came from?

इ॒यं वि॑सृ॒ष्टिर्यत॑ आब॒भूव॒ यदि॑ वा द॒धे यदि॑ वा॒ न।
यो अ॒स्याध्य॑क्षः पर॒मे व्यो॑म॒न्त्सो अ॒ङ्ग वे॑द॒ यदि॑ वा॒ न वेद॑॥ ७॥
iyam visrushtir-yata aabhabhuuva yadi vaa dadhe yadi va na |
yo asyaadhyakshah parame vy-o-mantso anga ve-eda yadi va ne veda || *7* ||
Where did creation have its origin? Who is One that created it or did the One not create it?
That One alone perceives all from above and knows the beginning or maybe doesn't?

Om Shaantih Shaantih Shaantihi
Harihi Om

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Ref: speakingtree.in

Nasadiya Suktam

The Rig Veda gives a great message in the first mantra of the thirteenth sukta of the tenth mandala. This is perhaps the most forceful expression of man's divinity and immortality found in the whole of Vedic literature. It runs as follows:

'O my sense organs and their presiding deities, I salute you (that is, I merge you all with the eternal Brahman through meditation). May this hymn of praise spread everywhere through the medium of the wise. May you all, children of immortal Bliss, and all those living in the bright (divine) worlds, listen to me!'

The famous 'Nasadiya Sukta' (Rig Veda 10.129) contains the most sublime depiction of Advaitic monism that was later elaborated upon in the Upanishads and expounded by the great Shankaracharya. In this hymn all phenomena are traced to the one Principle which is beyond opposites like life and death, existence and non-existence, being and nonbeing, day and night, and so on. The one Reality is neither existence nor non-existence; it is beyond name and definition. The concept of maya, which explains why the perfect Reality appears as this imperfect world, has its roots in the 'Nasadiya Sukta'. Here we may very well remember that Advaita is, after all, a matter of inner experience ('*anubhavaikavedyam*; known through experience alone', in the language of Shankaracharya) and not a subject for philosophical speculation.

The ‘Nasadiya Sukta’ is perhaps the most scientific description of the ultimate Reality as well as of the projection of the phenomenal world. It makes the relative and the Absolute, nature and Spirit, the twin aspects of that one Reality and shows that men of wisdom (*kavayah*), who had controlled their senses, found out the ultimate cause of this world (which appears to be real) in their own hearts (*hridi*)

The ‘Nasadiya Sukta’

nāsadāsīnno sadāsīttadānīm nāsīdrajo no vyomā paro yat |

kimāvarīvaḥ kuha kasya śarmannaṁbhaḥ kimāsīdgahanaṁ gabhīram ||1||

na mṛtyurāsīdamṛta- na tarhi na rātryā ahna āasītpraketaḥ |

ānīdavātaṁ svadhayā tadekaṁ tasmāddhānyanna paraḥ kiñcanāsa ||2||

tama āasīttamasā gūḷhamagre’praketa- salilaṁ sarvamā idaṁ |

tucchyenābhvapihitaṁ-_yadāsīttapasastanmah- inā jāyataikaṁ || 3 ||

kāmastadagre samavartatādhi manaso retaḥ prathamaṁ yadāsīt |

sato bandhumasati niravindan hṛdi pratīṣyā kavayo manīṣā ||4||

iraścīno vitato raśmireṣāmadhaḥ svidāsī dupari svidāsī t |

retodhā āasanmahimāna āasantsvadhā āvastātprayatiḥ parastāt ||5||

ko addhā veda ka iha pra vocatkuta āajātā kuta iyaṁ visṛṣṭiḥ |

arvāgdevā asya visarjanenāthā ko veda yata āababhūva ||6 ||

iyaṁ visṛṣṭiryata āababhūva yadi vā dadhe yadi vā na |

yo asyādhyakṣaḥ parame vyomantso aṅga veda yadi vā na veda || 7 ||

Rig Veda says in the sixth verse, who will know and who can declare when and where from it all started since we, the seekers were not there and also the causative forces were not present. They came later. Even gravity broke away from the presumed unified force later. Veda makes it clear that so long you are in search of the causative forces only, you will not get the answer. The same view is expressed by Robert Jastrow (internationally known astronomer and authority on life in cosmos; founder and director of NASA’s Goddard Institute of Space Studies), in his book “God and the Astronomers”. The essence of the mathematical calculations and scientific observations in to the galaxies is: The universe has a beginning – that it began at a certain moment in time, under circumstances that seem to make it impossible – jot just now, but ever – to find out what force or forces brought the world into being at that moment. The famous British theorist, Edward Milne, wrote a mathematical treatise on relativity and he concluded by saying: “As to the first cause of the universe, in the context of expansion, that is left to the reader to insert, but our picture is incomplete without Him.”

Will the universe eventually stop expanding and start contracting or will it expand forever? Stephen W. Hawking, famous theoretical physicist of the present day, says in his book “A Brief History Time”: “If the density of the matter in the universe is greater than the critical

value, gravity will stop the expansion at some time in the future” . As we are not in a position at present to calculate the density even to an approximation, we cannot answer the question. Robert Jastrow confirms there is a theory in the scientific world envisaging a cosmos that oscillates forever passing through infinite number of moments of creation in a never-ending cycle of birth, death and repetition. This has the advantage of being able to answer the question – What preceded the explosion? (In his book “God and the Astronomers”). Veda also says that this creation and its ending is a repetitive cycle

The last verse is more profound in its meaning. That One, the “author” of all events should know the beginning. Veda says That One also may not know! That breathless One is breathing on its own. The beginning of universe, its expansion, demise and re-emergence – entire process is like involuntary inhaling and exhaling. If someone puts a question to any other one, when did you start that particular inhalation, the obvious answer will be – I do not know. It is a continuous process of which I hardly take notice of. The process is a continuum. Beginning and end are relevant to us, parts and parcels of universe. We float and sink in the ocean of time but not that continuous flow of events or its “author”.

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Ref: speakingtree.in

Nasadiya Suktam -Hymn of creation in Rig Veda

"In the beginning, there was neither ***existence*** nor ***non-existence***". Thus begins **Nasadiya Suktam** *(Naasadiiya Suuktham),* a very interesting hymn, that ponders about the creation of this universe – the when, how and by whom of it. Its approach to the subject is quite amazing, given that it is several thousand years old. It is the 129th hymn (suktam) in the 10th mandala (chapter) of the Rig Veda. It derives its name from its first word – *naasad*

The hymn deals with the subject of creation in a very thought provoking and practical manner. It does not envision a human-like god creating this universe. It refers to 'that' or 'that one', an unmanifested energy in the form of 'cosmic water'; and suggests that perhaps 'that one' transformed itself into this manifest world.

The hymn goes on to observe that even the gods do not know from where this creation came about, because they are also a part of creation! It concludes that may be a supreme supervisor knows all about it, or may be even he does not!!

There are many interpretations of this hymn from various angles.

One view is that this hymn marks the beginning of advaita (non-dual) philosophy.

Nasadiya Suktam is associated with the rishi (sage) Prajapathi Parameshthi, and the associated deva (deity) is identified as Bhaavavrittam. Bhaavavrittam is not actually a deity in the conventional sense, but a concept (which means, the rolling on of existence).

Nasadiya Suktam has seven mantras (verses) in trishtup chandas (poetical meter). The English transliteration and meaning of the seven mantras are given below.

Incidentally, there are two other shorter hymns of creation in the 10th mandala of the Rig Veda - RV 10.154 with five mantras, and RV 10.190 having three mantras.

1

naasad aasiin-no sad aasiith thadaaniim, naasiid rajo no vyomaa paro yath

kim aavariivah kuha kasya sharman, ambhah kim aasiid gahanam gabhiiram

There was neither non-existence nor existence then. There was no sky, nor the heaven beyond it.

What covered it? Where? Under whose protection? Was there (celestial) water, deep and mysterious?

2

na mrthyur aasiid amrtham na tharhi, na raathryaa ahna aasiith prakethah

aaniid avaatham svadhayaa thad ekam, thasmaad dhaanyan na parah kimcha naasa

At that time, there was neither death nor immortality. There was no appearance of night or day.

'That one' breathed without air on its own nature. Other than 'that', there was nothing else beyond.

3

thama aasiith thamasaa guuhlam agre, aprakетham salilam sarvamaa idam

thuchchhyenaabhu apihitham yad aasiith, thapasas than-mahinaajaayathaikam

At first, there was darkness concealed by darkness. All this was unrecognizable (cosmic) water.

'That', when coming into being was covered by emptiness. 'That one' arose by the power of heat.

4

kaamas thad agre samavarthathaadhi, manaso rethah prathhamam yad aasiith

satho bandhum asathi niravindan, hrdi prathiishyaa kavayo maniishaa

At first, in the beginning, desire (to create) engulfed it, which was the first semen/seed of the mind.

Sages, having searched in their hearts with wisdom, established the relationship of existence in the non-existence.

5

thirashchiino vithatho rashmireshaam, adhah svid aasiid upari svid aasiith

rethodhaa aasan mahimaana aasan, svadhaa avasthaath prayathih parasthaath

Having extended their (measuring) cord sideways, what could be considered ‘below’ and what ‘above’?

There were bearers of semen/seed; there were the powerful; (with) natural instincts below, and zealous intents above.

6

ko addhaa veda ka iha pravochath, kutha aajaathaa kutha iyam visrshtih

arvaag devaa asya visarjanena, athhaa ko veda yatha aababhuuva

Who verily knows? Who here announces (as to) from where this was born, from whence this creation?

The gods are more recent than this creation. Therefore, who knows from where this came about?

7

iyam visrshtir yatha aababhuuva, yadi vaa dadhe yadi vaa na

yo asyaadhyakshah parame vyomanth, so anga veda yadi vaa na veda

From where did this creation arise? Did he create it or did he not?

He who is its supervisor in the highest heaven, he indeed knows; or may be, even he does not know.

Ref: speakingtree.in

Nasadiya Suktam - Before the Big Bang

Nasadiya Suktam - Summary

Nasadeeya Suktam derives its name from the fact that it starts with 'Na Sada', which means 'Not ever'. It is in a way Na Sada-eeya suktam.

Nasadiya suktam talks about the state of our Universe at the transition from end of Universe to beginning of Universe.

The key point here is 'Not ever'. Nothing here is 'ever'. Everything changes. Everything changes fast. That is the nature of this universe. There is nothing that lasts 'ever' in the perceptible Universe from stars, galaxies to even atomic and sub-atomic particles.

"Vyom formed by consuming all the fires that raged outside to come to a stable state. And Vyom shone like a blissful woman at that time and it was darkness everywhere else, as there was nothing outside vyom at that time. The nature of Vyom was plasmic(not always bounded, not always unbounded).
From the word Vyom I interpret it as Vayu+Aum, which means gaseous universe.

Vyom does not have death nor does it have life for ever. It keeps changing ever. In that night, as darkness kept surging as vyom consumed every little thing outside it there came a time that nothing existed outside vyom. At that time, first appeared a penis-head at the bottom of vyom. Though its nature was monstrous in that it encapsulated so much of heat that can give birth to millions of galaxies and stars, it was trifle in its appearance.

That penis-head had a hole that connected to the womb of vyom where the Primal Egg was situated as the 'real' mind of vyom. That mind of vyom strives to continuously seek the intelligence of evolution. The womb of vyom is the 'virtual' heart of vyom. (Mind exists in the heart!)

The penis head got cut up and contents of top and bottom portions of vyom fused at the meeting point, producing a huge explosion with light and sound. This sound (I interpret) is the AOOM, as normally a BOOM sound is produced when explosion rips off something. But when there is nothing to rip off, AOOM sound is produced (it can be mimicked by saying BOOM with lips open).

The power of that explosion produced a huge unbounded fire which further exerted on and on and moved away.

We all know that from this unbounded fire all natural forces were produced. But who can proclaim with certain knowledge what sparked this unbounded fire..?
Based on the completely observable part of vyom, the one who emits this unbounded fire is only partly known or not known at all."

From the above description my inference is that the vyom with the penis head below looks like the conch of Vishnu. The Penis head alone may look like the Linga.

Nasadiya Suktam – In Detail

nAsadAsIn no sadAsIt tadAnIM nAsId rajo no vyomAparo yat

kimAvarIvaH kuha kasya sharmannambhaH kimAsId gahanaM gabhIram

Not always bonded, Not always unbounded, at that time, there was no unrestrained fiery activity moving beyond that gaseous universe. What makes this space that shines like a blissful woman/mother..? What restrains/controls this deep abyss..?
Key to note here is Vyom. Vyom, I have interpreted as gaseous universe. (Vayu + Aum). It is the combination of Vayu and Aum. Aum is Universe and Vayu is gas. Another point is the nature of this Vyom. It was not always bonded (solid). It was not always unbounded (liquid). It was probably plasmic.
So vyom could be defined as Plasmic Universal seed.

And there was no fire beyond this Vyom, which means everywhere else was darkness.

This plasmic vyom shines like a blissful woman/mother indicates beautifully that it was red hot (contended) but not burning. And then it was so deep that we wonder how it is really controlled.

Na - not, sadA – ever, sin - tie, bond, fetter (chained), no – not, sadA – ever, asita – unbound, tadanIm - at that time, then, na Asid – not imprisoned (not controlled), not restrained, rajo – fiery, active, no – not, vyoma – gas cloud, gas bag, paro - other side / outside / beyond, off, away, yat – moving, going
KimaVariv – What makes room (creates this space), Kuha – where, Kasya – to go, to shine, to beam, approach, to move, Zarman – shelter, protection, refuge, safety, joy, bliss, happiness, One
who is at peace/bliss/rest, graceful, Pride, ambah – mother, woman

na mRtyurAsIdamRtaM na tarhi na rAtryA ahna AsItpraketaH
AnIdavAtaM svadhayA tadekaM tasmAddhAnyan na paraH kiM canAsa

Neither mortality controls it, nor immortality. And it does not have the appearance of one who dwells in darkness. (It shines like a blissful woman). That one fetched all the fires/heat till the end to conciliate (make peace) with itself. Hence there was nothing outside of this rich being whatsoever.

This vyom is not immortal because, it is soon going to give way to something else. This is not mortal because, it is never going to cease to exist. After several forms and shapes the vyom will appear again. How..?
It is dwelling in darkness now. But then has the appearance of a blissful mother and not the appearance of who dwells in darkness.

It is because this vyom arose out of fetching of fires/heat till the end (till any fires/heat lasted outside) and came to a steady state. It has risen out of consuming what it has given rise to. In other words everything in this universe went back into this vyoma. Hence it will keep appearing again and again.

At this time, after it has consumed everything outside, there was nothing outside it. And this vyom is at peace after having consumed everything that existed outside. And it is all darkness outside, while vyom shines like a blissful mother.

na – Not, mRtyur – death, Asid – control/restrain, amRtam – nectar /life, na – Not
tarhi – at that time, then, at that moment, in that case, na – not, rAtrya – at night, by night, darkness/stillness, ahna – instantly, fast, immediately, Asit – at rest, seated, abode, one who dwells, Praketa – appearance, sight, apparition, intelligent, knowledgeable, perception, Ani – to fetch, to lead, near, pour, mix, to carry, Davathu – fire, heat, pain, Aanidhavatam – not to cling on till exhaustion, Nidhavate – to rub into one's person, to press one's self on, cling to, Tam – till exhaustion, till end, Svadhaya – propitiate, conciliate, make peace, Tadekam – That one, tasmAd – therefore, on that account, from that, dhAnyan – richy one, na – not, parah – outside

tama AsIt tamasA gULamagre.apraketaM salilaM sarvamAidam
tuchyenAbhvapihitaM- yadAsIt tapasastanmahinAjAyataikam

In- that darkness dwelling night of the surging/unsteady universe, first appeared the glans penis (head of penis) (or head of a globular structure). That one was a trifle concealing its monstrous/immense nature which sat on (hid inside) heat that could throw off mighty birth of natural forces.

From the vyom which was shining appeared the head of penis like structure. If Vyoma is globular and penis like structure appeared below (why below in the next stanzar), it would look like the Conch in the hands of Vishnu. If only the head of penis like structure is considered, it would look like the Linga of Shiva, but then it is small.

This suktam says that though the penis head like structure was a trifle compared to its monstrous nature. It hid all the heat that is going to result in the birth of all Devas. Devas of fire, thunder, lightning, air, water and so many other natural forces. All such natural forces are regarded as Devas in our scriptures.

tama – night, Asit – dwells, tamasA – darkness, gULam – globular, pill like, penis, gudham- secret invisible, agre – first, in the beginning, praketam – appearance, salilam – flowing, surging, unsteady, sarvamidham – this universe, tucha – empty, trifle, 14th lunar day, ena – that one, abhva - monstruous, immense, apihitaM – put into, placed into, shut, covered, concealed, yad -who whichever whatever, Asit –seated, Tapas – heat, Astan – thrown off, left off, set aside, given up, Mahina – great, mighty, jAya – birth, bringing forth, taikam –of ganas

kAmastadagre samavartatAdhi manaso retaH prathamaM yadAsIt
sato bandhumasati niravindan hRdi pratISyAkavayo manISA

That lowly head offers at first a hole (an opening) to the womb(beginning) place, which looks like peaked mountain, where its mind is the principal egg which is seated real connecting to the virtual mountain-heart that seeks the intelligence of the evolutionary.

The penis head had appeared on the lower side. It offers an opening to womb place that is situated inside the peaking-mountain structure. And in that womb place the principal egg that evolves this universe is situated.

Typically, what is perceived outside is only the mind and not the heart of a being. Our logics perceive the mind of others and not their heart. Logically, mind is real and heart remains virtual. But heart is physically real and mind is physically virtual.

Similarly our logical understanding is that the principal egg resides in that heart of that mountain, as its mind that seeks the intelligence of the evolution.
kA – to express depreciation, lowly, masta – head
da – giving, offering, agre – first, samavarta – uniform prime vertical circle (uniformly round urethra), ta – womb, Adhi – beginning, place, situation, Manaso – intellect, mind
retaH – semen virile, pratamam – foremost, first, chief, principal, excellent, yada – who, whichever, whatever, Asit – seated, sato – like, real, Bandhum – connection, bonding
asati – not real, Niravindan – of a mountain, mountaneous one, hRdi – heart, heartful

pratISyA – strive, seek, receive, accept, to regard, mind, attend to, obey, kavayo – fish that lives in land and water (the learned), manISA – thought reflection wisdom intelligence

tirashcIno vitato rashmireSAmadhaH svidAsI.a.a.at
retodhAAsan mahimAna Asan svadhA avastAt prayatiH parastAt

The lower portion cut up with a horizontally spreading rays of light, producing an inarticulate sound, impregnating (fusing) that great one's mouth with the power attained from below, exerting that power further on.
The penis head that appeared for some reason got cut with light and sound (exploded) thus producing a huge amount of power at the mouth of this great one and exerting the power of that mouth further on.

When explosion occurs light and sound are produced and the exploding part is blown to pieces. The important thing is to notice the sound that is produced.

When explosives explode blowing off something around them, a 'BOOM' sound is produced.

But in the explosion that occurred when nothing was there, there was nothing to break and it produced a 'AOOM' sound. Try producing a 'BOOM' sound when lips are open. Only 'AOOM' will be produced.

But in the explosion that occurred when nothing was there, there was nothing to break and it produced a 'AOOM' sound. Try producing a 'BOOM' sound when lips are open. Only 'AOOM' will be produced.

The suktam says the lower part has not been blown to pieces. It exists. It just got cut up and probably the contents of the lower and upper parts fused at the joints and produced a great explosion, which moved horizontally with an AUM sound.

Combining this with purusha suktam, the three quarters of purusha still exists inside this Vyoma. Only one quarter of purusha expanded to form all this material universe and its beings. In the plasmic universe seed of Vyom, purusha is the material content that formed of the fusion of some materials inside.

The mind of this vyoma, the egg strives to achieve the higher intelligences of evolution. In that process, this explosion, evolutions of material universe and its beings happen.

According to Purusha Suktam, at some point of time they get burnt up like samith, loose their energy, become black-holes and move back into the vyoma. This process is like the inverted banyan tree with roots up and branches down, with aerial roots moving up.

And then the process described here in Nasadiya Suktam starts.

tiraschcIno – horizontal, transverse, across, vitato – spread out extended, razmi – string, cord, rein, bridle, ray of light, splendour, resham- howl or produce an inarticulate sound
adhas – lower portion, vidasi – cut up, retodhA – impregnating, fertilizing, Asan – mouth, entry, mahimAna – great one's, Asan – entry, mouth, Svadha – inherent power, nature of

material universe, Avastat – before time, below (attained from below), Prayati – offering, gift, donation, intention, will effort, exertion, parastAt - futher away, beyond, further on

ko addhA veda ka iha pra vocat kuta AjAtA kuta iyaMvisRSTiH
arvAg devA asya visarjanenAthA ko veda yataAbabhUva

Who in this place with certain knowledge can proclaim from whom was born, from whom this discharge happened. All natural forces (Devas are gods of natural forces and hence represent natural forces) were born of this emptying is the current knowledge of this unbounded fire.
From the vyoma (gas cloud/gaseous universe that shone like a blissful woman) appeared a lowly head, which got cut up and the contents fused to explode to what the suktam calls as 'Aba Bhuva', an unbounded fire, producing the sound 'Aum' and light.

The entire universe came from this Aba Bhuva. This is also repeated in Gayatri. It is said "Aum bhu bhuva swa'. Aum (Aum represents creation of this Universe) came into being (bhu means comes into being) from fire (bhuva means fire) on its own (swa means on its own).

All natural forces came out of this fire. Why did they came out..? It is because the mind of this vyoma continuously strives to seek the intelligence of the evolution. Evolution of intelligence is sought by the mind of this vyoma and hence natural forces evolved.
The suktam says it is not certain knowledge to proclaim from whom this emission happened from which all natural forces appeared along with the unbounded fire.

ko – who else, of, addhA – in this way, manifestly, truly, veda - knowledge
ka - who, which, what, iha – here, in this place, pravocat – proclaim before, kuta – from whom, AjAta – born, Kuta – from whom, Iyam – this, this here, visRSTi – letting go, discharge, emission of semen, arvAg – hither (located on the near side), devA – god
asya – mouth, visarjanena – evacuation, evacuating one, atha – now, ko – oh no, veda – knowledge, yata - governed, controlled, Aba – unbounded, Bhuva – fire

iyaM visRSTiryata AbabhUva yadi vA dadhe yadi vA na
yo asyAdhyakSaH parame vyoman so aN^ga veda yadi vA naveda

The one who is emitting this unbounded fire is put in place or not by this observable complete vyom is part knowledge if not knowledge at all.

In the previous verse, the suktam raised a doubt stating who can say with complete knowledge from what this unbounded fire unfolded..? It stated something fused between the lower and upper parts. But what fused…? How the fire started was not known.

In this verse it says that if the observable vyom puts in place the one that emits this unbounded fire is only a part knowledge. It may not be even knowledge at all, meaning it could be even wrong. It is because what makes up this vyom is not known.

And probably vyom has not also been completely observed and known.
And probably vyom has not also been completely observed and known.

iyam – this here, visrstiryata – emitting one, AbaBhuva – unbounded fire, Yadi – as sure as, surely, if, whether, Va – either, Dade – put, sets, lays, put in a place, holds, Yadi – if, Va - or, Na – not, Yo – one who, Asya – of this, Adhyaksa - perceptible to the senses , observable ; exercising supervision, Parame – chief, primary, most distant, remotest, excellent, Vyoman – gas bag, gas clouds, So – bestowing, preserving, Anga – part, Veda – knowledge, Yadi -if Va –or, Na – not, Veda - knowledge

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Ref: speakingtree.in

Mystery of Creation - Some Vedantic concepts

By T. N. Sethumadhavan

Introduction

One of the oldest pastimes of man is to run the search engine of his contemplative and analytical faculties to find out the final answer to the riddle of creation of the universe. This question is not merely academic but it also assumes the colors of religion, philosophy, science and poetry.

We have answers to this enigma in every religion. We have scientific theories throwing up endless ever changing conclusions. We have philosophers' speculations and poetic imaginations. But the mystery of creation remains as much unfathomed and unsolved today as in the Vedic days.

Vedic Perspective on Creation

Creation is interpreted in the Vedas as a developmental course rather than as bringing into being something not hitherto existent. It was considered as a process and not an event.

The Purusha Sukta paints a picture of the ideal primeval being existing before any phenomenal existence. He is conceived as a cosmic person with a thousand heads, eyes and feet, who filled the whole universe and extended beyond it. The world form is only a fragment of this divine reality.

The first principle which is called Purusha manifested as the whole world by his Tapas. This view gets crystallized into the later Upanishadic doctrine that the spirit or Atman in man (at

microcosm) is the same as the spirit which is the cause of the world which goes by the name Brahman or Paramatman (at macrocosm).
The earliest and the most remarkable account of creation is to be found in the famous Naasadiya Sukta of Rig Veda. This verse explains the universe as evolving out of the one Absolute Reality which pervades and permeates the whole cosmos. But the One is not a god like Indra, Varuna, Prajapathi or Viswakarman. The hymn declares that all these gods are of a later origin and hence they know nothing of the beginning of things. A translation of this famous hymn by Swami Vivekananda is given below*

Nasadiya Sukta:The hymn of creation
(129th Sukta of the 10th Mandala of the Rig Veda)

1
Existence was not then, nor non - existence,
The world was not, the sky beyond was neither.

What covered the mist? Of whom was that?
What was in the depths of darkness thick?

2
Death was not then, nor immortality,
The night was neither separate from day,
But motionless did That vibrate
Alone, with Its own glory one --
Beyond That nothing did exist.

3
At first in darkness hidden darkness lay,
Undistinguished as one mass of water,
Then That which lay in void thus covered
A glory did put forth by Tapah !

4
First desire rose, the primal seed of mind,
(The sages have seen all this in their hearts
Sifting existence from non - existence.)
Its rays above, below and sideways spread.

5
Creative then became the glory,
With self - sustaining principle below.
And Creative Energy above.

6
Who knew the way? Who there declared
Whence this arose? Projection whence?
For after this projection came the gods.

Who therefore knew indeed, came out this whence?

7
This projection whence arose,
Whether held or whether not,
He the ruler in the supreme sky, of this
He, O Sharman! knows, or knows not

He perchance!

- * The Complete Works of Swami Vivekananda - Volume 6 [Page: 178]

Hence the first principle, That One - *tad ekam* - cannot be characterized. It is without qualities or attributes, even negative ones. To apply to it any description is to limit the limitless. Yet after attempting to describe such a state presumed to be prior to creation the hymn has the humility to admit that all this is a surmise, for it is not possible to be sure of things which lie so far beyond human knowledge.

Sri Bhagavan Ramana Maharshi echoes more or less the same idea when he replies a devotee that the Srutis do not mean to set forth any theories of creation. He says that they mention such theories casually so that the enquirer may please himself if he be so inclined. According to him the truth is that the world appears as a passing shadow in a flood of light. Light is necessary to see the shadow also.

But the shadow does not deserve any special notice or analysis.

Views of Upanishads on creation

Vedantic masters say that knowing the truth of creation is tantamount to knowing the truth of God. All their arguments and views to unravel the truth behind creation are based on the Upanishads. Their explanation of creation is subtle which can be fathomed only by a contemplative mind.

Sometime or the other man always thinks about certain fundamental puzzles of life viz. Who am I? Wherefrom I have come? Where do I go? What is the purpose of my coming? These questions do arise because when an effect is perceived, the intellect seeks to find out its cause.

Let us have a peek into some of the Upanishads on this point.

Many such questions were posed to a teacher by his students in the *Prasna Upanishad* making a direct enquiry into the phenomenon called the universe with a view to discover the ultimate cause for all the pluralistic existence. The answers given are the subject matter of this entire Upanishad.

Similar questions were answered by the master in

Aitareya Upanishad. ‘In the beginning verily, Atman (Self) alone was this Universe.... nothing else whatsoever was active.’ The emphasis is on the words nothing else. As an individual

can understand the world only with reference to himself, the Rishi says that before the creation of the pluralistic world all that existed was the Self or Atman of the seeker which is nothing but the All Pervading reality, Brahman.

This idea that the self alone existed, implies that the Supreme did not create the world of plurality out of some material cause just as a pot-maker makes his pots out of clay which is other than the potter himself. In the programme of creation of the universe, the Supreme itself is both the raw material, which is termed as material cause as well as the blue collar worker which is named as the efficient cause.

This is explained in the *Mundakopanishad*: 'As a spider projects and withdraws into itself the web, as the plants sprout from the earth, as hair grows on the head and body of man, so from the Imperishable comes out the Universe'.

This Mantra gives us three ideas to grasp the creative process.
1.Out of the Supreme the world has come without the intervention of any cause other than Himself and in the end the projected world gets absorbed back again into the Divine.

2. The Supreme neither exerts the effort nor the purpose in the process of creation. Creation is an effortless, purposeless projection, a Divine Leela or play and

3. The Supreme is not a dead inert matter like a sunless void or an irreversible emptiness. It is an active, positive, conscious and vital personality, an All Pervading Essence which goes by the description Sat-Chit-Ananda (Existence Absolute, Knowledge Absolute and Bliss Absolute).

Cause and effect relationship

These ideas raise certain doubts such as what are the causes to be present for the unmanifest to become the manifest, what is the exact material with which the creator creates the world of forms and names and who is the creator?

This leads us to the nature of cause and effect relationship.

To convert a cause into an effect three properties must be present.
1.
The raw material - clay in the hands of a potter - is called the material cause.

1. The instrument required to give a shape to the raw material - the potter's wheel - is called instrumental cause.
2. The intelligence that converts the raw material into a finished product - since mere presence of clay and wheel cannot produce pots, an intelligent potter is required to achieve the manifestation of clay into a pot - is called the efficient cause.

In the creation of the world. this intelligence-provider like today's Internet Service Provider or *Chetana Shakti* is called Iswara, the creator. Thus Iswara, is none other than the potential of

creation lying dormant in the Supreme Self, Brahman or Paramatman (all the three terms meaning the same)

Adi Sankara explains, ‘The Supreme, just out of His own free will, unrolled the universe, which before creation remained unmanifest, like the future tree in a seed.

He later on projected himself out to be the world of endless varieties of names and forms due to the delusory play of time and space, both being the products of Maya which is also His own power.’

Just as in the unmanifested state of a seed of a tree, there is no distinction of branches, leaves, flowers, fruits etc. in an unmanifested state, the world of names and forms remains in its potential format called Vasanas or impressions.

After every cycle of dissolution of the Universe, Pralaya, the world of beings, which at that time exists as Va.sanas or mental impressions, manifests into a world that is suitable for them to express themselves fully just as a seed given proper weather, soil and other conditions grows into a big tree.

This process can be grasped through the means of an illustration. When a potter creates a pot out of clay, it is presumed that the clay has got the quality of’ ‘potness’. This quality present in the clay lends itself amenable in the hands of the potter to turn the clay into a pot. Obviously, he cannot produce a pot out of sand available on the sea beach becuase the ‘potness’ is not there in the sand.

Although we say that a pot has been created, in fact there is no creation of any new thing at all. The potter has merely given a shape and a name to the already existing potnes in clay. So too, creation is nothing but a projection or manifestation of names, forms and qualities of the beings remaining dormant or in an unmanifested condition in the Supreme.

Maya

The power of Brahman responsible for the act of projecting the world is called Maya, Avidya or Ajnana i.e. ignorance. When Brahman becomes associated with Maya it is called Isawara. In the common parlance, God. Brahman is all knowing - omniscient, all powerful-omnipotent and all pervading - omnipresent. He is the starting point of creation.

Hiranyagarbha

Ther- e is a second aspect of Brahman which is its association with the totality of Vasanas or the subtle bodies in creation, permeating them like the thread through the beads. Hence he is known as Hiranyagarbha or Sutratman, the unmanifested seed state of creation. He is also called Prana or Prajapathi, being the subtle principle of life.

Different Explanations

The Supreme exercises the powers of creation at his own discretion. This action is explained in different ways by different scriptures.

Aitareya Upanishad says, ‘He thought I shall indeed create the world.’

Taittiriya Upanishad

states ‘He desired I shall become and be born. He performed Tapas. Having performed Tapas, He created all this whatsoever we perceive.’
Prasna Upanishad says Prajapati, having performed penance, created a pair - Rayi, matter and Prana, energy - thinking that they would together between themselves produce creatures in many forms.

Kathopanishad says the whole Universe, evolved from the Brahman, moves or vibrates in the Prana meaning thereby that creation is a motion, a vibration of energy.

Mundakopanishad says from the Brahman are produced all these: the Creator, names and forms and nourishment for all.
Chandogya Upanishad says that in truth, this many seeming world is only one Reality, in which all things seem to be born, seem to live and pass away.
Svetasvatara Upanishad uses a simile to explain the process of creation.

Just as a ray of light, though colorless in itself, assumes different colors when it passes through a prism, the formless Brahman who is one without a second, who is undifferentiated - *nirvisesha*, for the reasons not known to the human mind, created diversity at all levels with the help of His own power. When the world meets its end, all these diversities merge back unto Him.

Brhadaranyaka Upanishad gives a detailed account of how the One, Brahman became many - all the elements and the pairs of male and female.

Maitri Upanishad tells us that the three worlds, Bhuh, Bhuvah and Svah, are the very gross forms of Prajapati.
Paingala Upanishad mentions the famous process of quintuplication - *panchikarana* - or splitting and mixing up of subtle elements in various proportions to make them gross substances out of which Prajapati created many Brahmandas - macrocosms and many worlds appropriate to each of them - microcosms.

Brahma Sutras which interpret and organise the Upanishads, regard Brahman as the material as well as the efficient cause of the universe, its origin and support, himself uncreated and eternal.

Bhagavad Gita

The gist of chapters 7, 9 and 15 of the Gita which deal with this topic is that all the physical elements of nature, including the material bodies of animate beings and their sensory and mental functions may be grouped together forming the ever changing physical aspect of the universe.
This is called Prakriti.

Behind the living is the soul that dwells within each being and animates it. Behind all again is the Supreme Being whose power holds together all the changes visible in one organic existence. He dwells within, supports and moves everything, but exists apart from all.

The Absolute is the universal soul or Purusha of which the whole prakriti or nature is an outward manifestation. The universe moves according to what are known as the laws of nature. This code of nature is nothing but the manifestation of the Supreme will. Life proceeds as if wholly independent of Cod.

Bhagavan says ‘Reflect on this that as the mighty air everywhere moving is yet fixed in space, even so all beings, are dependent on me’.

Theories of non-creation

Gaudapada, the earliest advocate of Advaita Vedanta, the Supreme Reality neither created this universe nor did he become the universe.

According to him there is no creation and the entire world is nothing but a mental projection made by ourselves.
Yoga Vasishta, which is a dialogue between sage Vasishta and Sri Rama also tells us that there is no creation of the world. It says that this creation is a mere play of consciousness. It rises up, like the delusion of a snake in a rope when there is ignorance. It comes to an end when there is right knowledge. The world appears when the Self is not recognized; it disappears when the Self is recognized. Just as the cloth, when investigated, is seen to be nothing but the thread, so also this world, when enquired into is seen to be merely the Self. As the foam, the waves, the bubbles etc. are not different from the water, even so this world which has come out of the Self is not different from the Self. Like the pot which ultimately goes back to the mud, waves into the water and ornaments into gold, so also this world which has come out of the Self finally goes back to the Self.

Sankara’s Definition

The universe, says Sankara, is a superimposition upon Brahman.
Brahman remains eternally infinite and unchanged. He is not transformed into the universe as in the case of milk getting converted into curd. He simply appears as the universe to us, in our ignorance. We superimpose the apparent world upon Brahman, just as we superimpose a snake on the rope because of inadequate light.

This theory of superimposition is based on the concept of Maya by which the real image is concealed and a false one is projected. Sankara does not deny the physical existence of the world of thought and matter but says that it has got only a relative or apparent existence which is superimposed upon Brahman. He emphasizes that the Brahman alone is the absolute reality or the substratum behind the empirical universe.
According to him, Salvation consists in the merger of the individual self with Brahman. When such right knowledge is comprehended, the superimposition vanishes and the seeker becomes one with Brahman. He attains Moksha.

Conclusion

It will be observed from the foregoing discussion that the riddle of the universe is the extraordinary secret which baffled man ever since he began to think deeply and which, as Rajaji puts it, must ever remain an insoluble paradox.
In the Vedas, the Upanishads and other Hindu scriptures the creation of the perceived universe is described over and over again in a bewildering variety of ways that often seem to contradict one another.

This is because the human intellect being finite or limited cannot comprehend the Infinite or the Unlimited – Brahman - which has no qualities or attributes amenable for description.
But beneath all these apparent differences and contradictions, there is one fundamental principle which reveals to us that creation is a continuous process in which appearance, continuance and disintegration or otherwise understood as birth, life and death are no more than different stoppages in the same circular journey of repeated rounds. Nothing disintegrates or dies absolutely. It merely merges in the flux of the cosmic entity to reappear or be reborn in another form.

Creation cannot, therefore, be known by the same method by which objects can be known. In that sense it cannot be known at all but can only be mentally apprehended by introspection and meditation.
Hence, with a drawn match behind us, we have to return to the pavilion where the brilliantly lit banner of Rig Veda proudly proclaims that even the Gods perhaps may not have the solution to the eternal puzzle of the mystery of creation.

We can only speculate and agree that “There is not one chance in a trillion that life on Earth is an accident.

Just look at the sun, the moon and everything within our universe. How can something so complex be a coincidence? It can't be that easy. It must mean that everything was planned, designed, shaped and created. Then, there must be a Creator. Who is this Creator? Why has he created us? Surely, this Creator is all high and all mighty, worthy of praise, appreciation and remembrance. The ultimate form of praise, appreciation and remembrance for such a being would manifest itself as worship which is exactly why He has created us” - Deccan Chronicle dated .29-11-2009.

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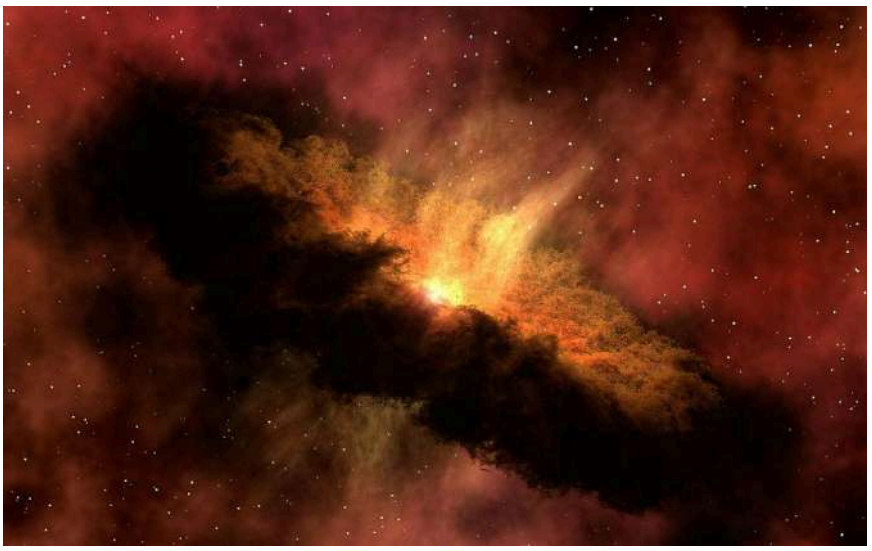
Ref: authorrishi.com

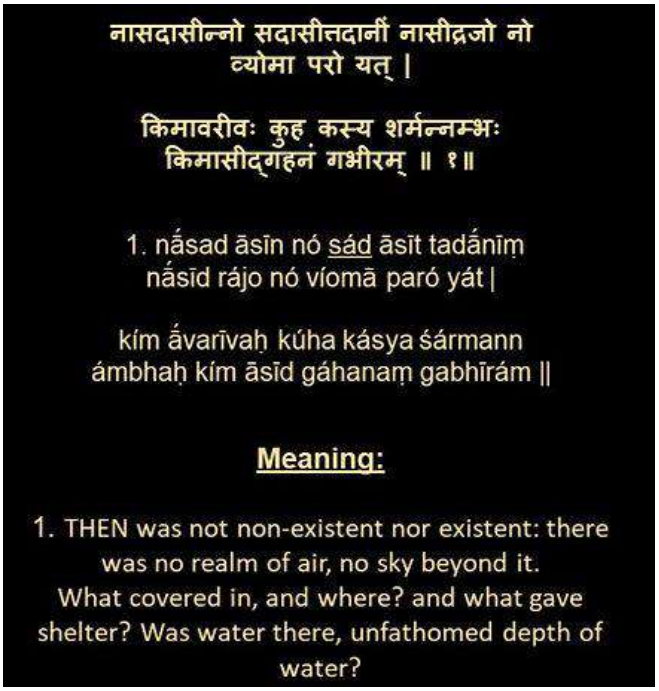
Nasadiya Sukta- The Big Bang Theory in Rig Veda



The day we disregard our ancient knowledge is the day we start decaying. What differentiates a human being from any other living form is the knowledge that our ancestors preserved for us, accompanied with our instinct to learn and expand that knowledge. The four Vedas are one such example of widely disregarded (but precious) knowledge in the modern world.

Through this blog post, I'll try to present one hymn from Rig Veda: The Nasadiya Sukta, that corresponds with the modern day Big Bang Theory. The Big Bang Theory is the theory of creation of the universe. This theory explains how our universe started expanding from a Singularity after a big bang, and how it is still expanding.

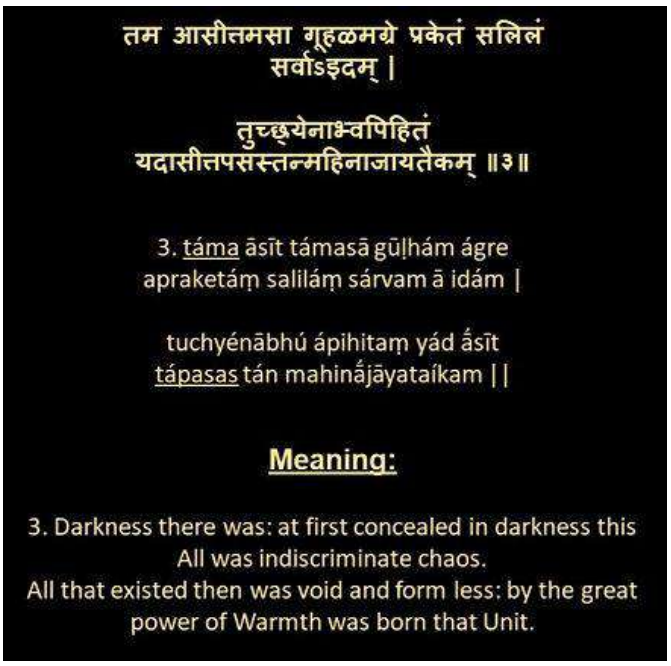
Nasadiya Sukta is the 129th hymn of 10th Mandala of Rigveda (Rigveda - 10:129). Nasadiya literally means Not the non-existent. So Nasadiya Sukta translates to The hymn of Not the non-existent. The sukta (hymn) describes the creation of the universe and the world as we see today. This post is intended to logically relate the seven verses of the hymn with the Modern Big Bang theory. Here we go!


नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो
व्योमा परो यत् |
किमावरीवः कुह कस्य शर्मन्नम्भः
किमासीद्गहनं गभीरम् ॥ १॥
1. nā́sad āsīn nó sád āsīt tadā́nīṃ
nā́sīd rájo nó víomā paró yát |
kím ā́varīvaḥ kúha kásya śármann
ámbhaḥ kím āsīd gáhanaṃ gabhīrám ||
Meaning:
1. THEN was not non-existent nor existent: there
was no realm of air, no sky beyond it.
What covered in, and where? and what gave
shelter? Was water there, unfathomed depth of
water?
Verse - 1 of Nasadiya Sukta [3]

Verse -1: The verse 1 of Nasadiya Sukta describes what existed (or not existed) before the creation of the universe. There was no sky, no air, and no water. But there was (or wasn't) something. No one can tell what it was, where it was, and what covered it. In classical Big Bang Theory, this state is described as the State of Singularity. No one knows what a Singularity is, they are "thought to" exist as zones of infinite densities at the core of Black holes. All we actually know is that we are not sure what existed, or not existed before the Big Bang - described in the hymn as "THEN was not non-existent nor existent"
Verse - 2 of Nasadiya Sukta [3]

Verse - 2: The Verse 2 further describes the nature of what Modern Big Bang Theory calls Singularity. As per Big Bang Theory, our universe is "thought to" have begun from a Singularity: an infinitesimally small, vibrant, self-sustaining, and intensely dense singularity. There is no theory about its origination, where did it come from, how it got created and how it looked like.

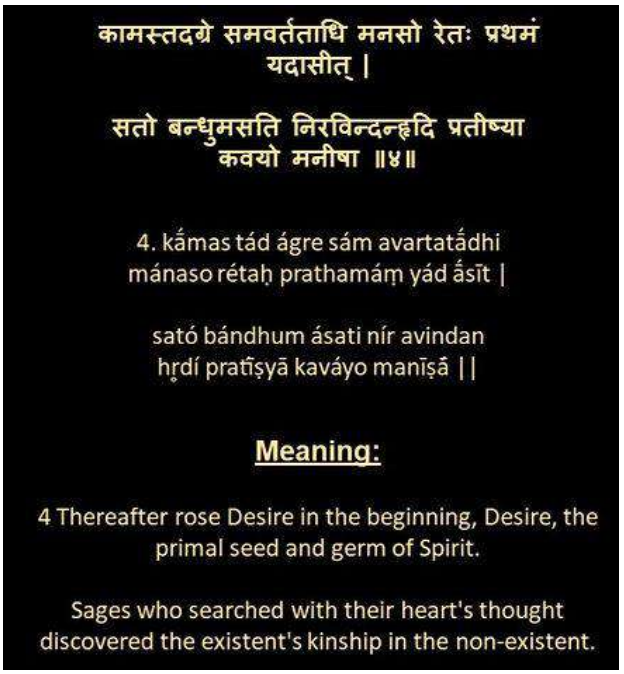
The only thing that we know is "that One thing, breathless, breathed by its own nature: apart from it was nothing whatsoever."


तम आसीत्तमसा गूहळमग्रे प्रकेतं सलिलं
सर्वाऽइदम् |
तुच्छ्येनाभ्वपिहितं
यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥
3. táma āsīt támasā gūḷhám ágre
apraketáṃ salilám sárvam ā idám |
tuchyénābhú ápihitaṃ yád āsīt
tápasas tán mahináājāyataíkam ||
Meaning:
3. Darkness there was: at first concealed in darkness this
All was indiscriminate chaos.
All that existed then was void and form less: by the great
power of Warmth was born that Unit.

Verse - 3 of Nasadiya Sukta [3]

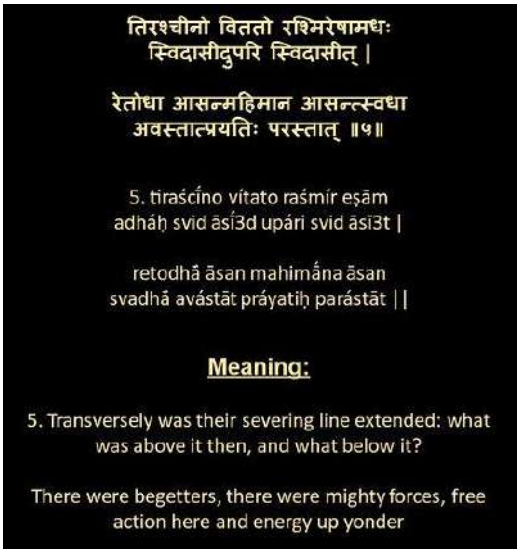
Verse - 3: The third verse describes the nature of the Singularity, and

what lied inside it. The Big Bang theory "assumes" Singularity existed at the core of black holes amidst eternal darkness: an area of extreme gravitational pressure which compresses the finite matter into infinitesimally small directionless particles of infinite density which are extremely hot. All we know (or can assume) is that it was void and formless, and by the great power of warmth was born that Unit.


कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं
यदासीत् |
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या
कवयो मनीषा ॥४॥
4. kắmas tád ágre sám avartatắdhi
mánaso rétaḥ prathamáṃ yád āsīt |
sató bándhum ásati nír avindan
hṛ́dí pratīṣyā kaváyo manīṣā ||
Meaning:
4 Thereafter rose Desire in the beginning, Desire, the
primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

Verse - 4 of Nasadiya Sukta[3]

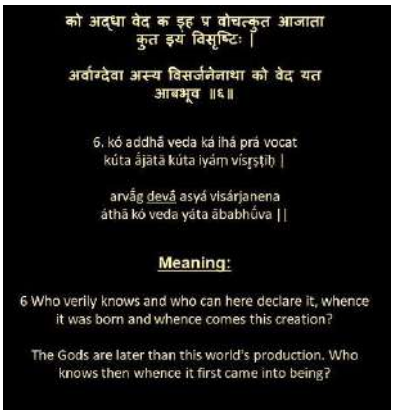
Verse - 4: The fourth verse describes the triggering of Big Bang, the perpetual expansion that got triggered by a Desire: the primal seed and germ of Spirit. According to Space.com[2], a point came when this calm Singularity underwent an extremely brief and dramatic period of inflation, expanding faster than the speed of light. It doubled in size perhaps 100 times or more, all within the span of a few tiny fractions of a second. The Desire had risen. What is existent today started to develop from the non-existent.


तिरश्चीनो विततो रश्मिरेषामधः
स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन्महिमान आसन्त्स्वधा
अवस्तात्प्रयतिः परस्तात् ॥५॥
5. tiraścíno vítato raśmír eṣām
adháḥ svid āsī́d upári svid āsī́t |
retodhā́ āsan mahimā́na āsan
svadhā́ avástāt práyatiḥ parástāt ||
Meaning:
5. Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder

Verse - 5 of Nasadiya Sukta [3]

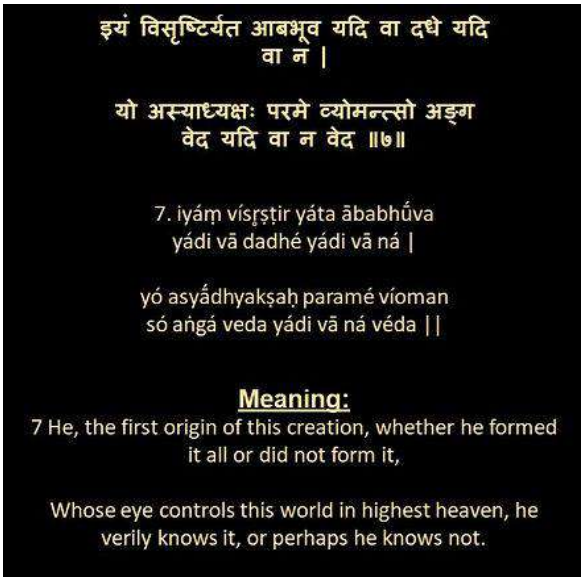
Verse - 5: The fifth verse describes what happened moments after the Big Bang. The expansion of the universe started, and it had no specific direction. There were mighty forces, free action and endless energy generated from the phenomenon.

On similar lines, The Big Bang Theory states that immediately after the Big Bang, there was a chaos (free action) in a 10-billion degree sea of Neutrons, Protons, Electrons, Positrons, Photons, and Neutrinos. The expansion started, and so was the gradual cooling of the universe. Ref. NASA [1]


को अद्धा वेद क इह प्र वोचत्कुत आजाता
कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत
आबभूव ॥६॥
6. kó addhā́ veda ká ihá prá vocat
kúta ājātā́ kúta iyáṃ visṛṣṭíḥ |
arvā́g devā́ asyá visárjanena
áthā kó veda yáta ābabhū́va ||
Meaning:
6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?
The Gods are later than this world's production. Who knows then whence it first came into being?

Verse - 6 of Nasadiya Sukta [3]

Verse - 6: The sixth verse describes what the scientists know today: No one can conclusively prove anything about the Big Bang. Einstein's Theory of Relativity talks about the idea of Singularity, however, the current researchers such as Sean Carroll from Caltech denies this theory on the grounds of Quantum Mechanics. According to Space.com[2], " the very beginning of the universe remains pretty murky "


इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि
वा न |
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग
वेद यदि वा न वेद ॥७॥
7. iyáṃ víṣṛṣṭir yáta ābabhūva
yádi vā dadhé yádi vā ná |
yó asyā́dhyakṣaḥ paramé víoman
só aṅgá veda yádi vā ná véda ||
Meaning:
7 He, the first origin of this creation, whether he formed
it all or did not form it,
Whose eye controls this world in highest heaven, he
verily knows it, or perhaps he knows not.

Verse - 7 of Nasadiya Sukta [3]

Verse - 7: This self explanatory verse concludes the Nasadiya Sukta with the statement that none in the world, even the first born of this creation, knows about this creation of Universe. It's hard to comprehend by the human mind, and impossible to be proved conclusively by any living being.

Rig Veda is one among the four Vedas, the ancient sacred (and scientific) texts of Hinduism. It is a collection of 1028 Hymns (Suktas) and approximately 10,600 verses.

About Author:

The author of this post, Rishi, is an IIM Calcutta alumnus and author of India's first Mythological Science - Fiction book series The Whispering Dwapara.

References:

1. https://science.nasa.gov/astrophysics/focus-areas/what-powered-the-big-bang

2. https://www.space.com/13347-big-bang-origins-universe-birth.html

3. *Rig Veda*, tr. by Ralph T.H. Griffith, [1896], at sacred-texts.com. https://www.sacred-texts.com/hin/rigveda/rvi10.htm

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YouTube Videos

Nasadiya Suktam (4 min): https://youtu.be/URkGR4XSEhI?si=aQquB4mT2mEhs92s

Nasadiya Suktam - Hymn of Creation (4 min):

https://youtu.be/SYIP7DXtyQ8?si=1SzXwSpEvQIbvhIs

Nasadiya Suktam - Ramesh Krishnakumar (2 min):

https://youtu.be/88zA8Rz4s90?si=WLhJ0QMJMxXJDa64

Nasadiya Suktam - Bharat Ek Khoj supplement (3 min):

https://youtu.be/wM8Sm-_OAhs?si=6uxq4TGaMTxCusT_

Nasadiya Suktam - Mystery of Maya (23 min):

https://youtu.be/BcdRKXxvYoY?si=ghEG1QfG3Ecv69y_

Nasadiya - Creation Hymn (2 min):

https://youtu.be/P-sTO3vhvr0?si=9yjBU__LcIpXLlsO

Nasadiya Suktam chanting by Ramakrishna Math (3 min):

https://youtu.be/qYknilkXm1g?si=-3Gmg5uPmVwZIXvP

Nasadiya Sukta - of Universe - by Govardhan Math (8 min):

https://youtu.be/3bFcw5K3Xhc?si=U2WiVXf8drY05AUp

Decoding Nasadiya Suktam (5 min): https://youtu.be/9iRMYII8otE?si=MYshvkjRllAZH-1E

Nasadiya Sukta - Mystery of Creation (9 min):

https://youtu.be/_eKoj-FIsiA?si=vpaxgW1qiTHa4mLJ

Nasadiya Sukta - why God created this world (7 min):

https://youtu.be/lH0yX25kwCI?si=9z57c9k8fvncPV5b

Nasadiya Sukta (2 min): https://youtu.be/zC64kRruPiQ?si=0l6puYfEwe0DK1wr

Nasadiya Sukta (3 min): https://youtu.be/kEzYXj_zokA?si=ONfnEqvpFjf5yX5l

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**